1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

175 795 184 The Rājas were Kannaḍigas and under their rule the importance of Kannaḍa culture increased in Coorg at the expense of Malayāḷam. They were also Lingāyaṭs, who are staunch vegetarians and teetotallers, and possess a powerful and highly organized church of their own. Fifty-seven Lingāyaṭ *maṭhas* or monasteries, some of them heavily endowed, existed in north Coorg during Richter's time.[1]

The religion of the Rājas left its mark on the general population, and especially on Coorgs. The latter constituted the aristocracy under the Rājas, and a number of them held important posts at the Rājas' courts. Members of the royal family occasionally married Coorgs. The close contact which Coorgs enjoyed with the Rājas certainly helped in the spread of the culture and religion of the latter.

[302] [533] Many Coorgs even today adorn their foreheads with three horizontal, finger-wide, stripes of *vibhūti* or sacred ashes, a mark used by devotees of Shiva in all parts of India. Coorg folksongs frequently refer to a man or woman praying to Shiva soon after getting up in the morning. Most of the important temples visited by Coorgs are Shaivite in character.

VII

● 648 178 423 The annexation of Coorg by the British in 1834 marks the beginning of the operation of vast political, economic, social, and ideological forces on the people of that tiny province. For instance, the British gave *jagirs* or assessment-free lands to those Coorgs who had helped them in the suppression of the Canara Rebellion of 1837, and later these were allowed to be treated as gifts to the individuals concerned and not to their joint families. Traditionally, the joint family was the unit which owned land, and individuals owned only a little cash and a few movables. But by 1870, less than forty years after the annexation of Coorg by the British, some individual Coorgs had acquired for themselves farms and coffee plantations. 648 178 Richter applauds the change:

> . . . these individual enterprises seem to be the natural transition to an impending general social reform—the breaking up of the great houses, and the independent establishment of each married couple residing near their own paddy-fields, and eating the fruit of their own labour. The

[1] Op. cit., pp. 175-6.

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

indolent will then have to work for subsistence or sink into misery, the industrious and thrifty will prosper and after a period of no little angry strife a happier life of personal freedom and domestic felicity will be the inheritance of future generations. [1]

One of the first reforms introduced by the British was the abolition of slavery. Every high-caste landholder had apportioned to him, from ancient times, one or more families of slaves according to the size of his estate. These slaves belonged to a very low caste like the Poleyas. The legal abolition of slavery did not, however, materially affect the landholders, many of whom were Coorgs. But when, in the fifties of the last century, coffee plantations were opened up all over Coorg and there was a sudden demand for coolie labour, many of the slaves deserted their former masters to work for cash wages on the plantations. It was only then that the condition requiring a person holding land on the *jamma* tenure not to sublet his land was relaxed to the extent of permitting him to sublet a fourth of his estate.

Before the coming of coffee, rice was not only the staple crop, but also the chief commercial crop, as not many people owned the evergreen forests where cardamom throve. The cultivation of rice was the most important concern of every landholding joint family and its slave-families. Excess of rice was disposed of in Malabar where articles not available in Coorg were bought.

As a food crop rice has an intrinsic importance which no purely commercial crop can adversely affect, but coffee soon took a place next only to rice in its importance. It is necessary to mention here that the cultivation of coffee, in the beginning at any rate, was subject to the hazards of destruction by pests like the 'bug' and 'borer'. It was also bound up with the vagaries of a world market.

Coffee changed the face of Coorg. It brought in European planters who settled down all over Coorg; it cut the bonds binding the slaves to their traditional masters; it induced the seasonal inflow of labour from Mysore and South Canara, and finally it brought money to the planter as well as to the labourers on the plantations and to the total community.

The annexation of Coorg by the British did not mean a complete break with past administration. The British administrative system was at first based on the old system, and the modifications intro-

[1] Op. cit., p. 130.

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

●648 631 duced were few and far between. The authority of village elders and of the hereditary village headman was recognized and the established administrative institutions were continued.

This phase, however, ended soon after 1858 when the administration of India was taken over by the British Government from the East India Company. Coorg then became part of the territories administered directly by the British in India and of the elaborate administrative and judicial machinery stretching over the whole of [671] India. Numerous Acts like the Indian Penal Code, Criminal Procedure Code, and Indian Stamp Act applied to every part of India including Coorg.

Under the British, Coorg was a Chief Commissioner's Province, a position which continues even today. Until 1942 the British Resident in Mysore State was also the Chief Commissioner of Coorg, and Coorg was governed from Bangalore, the headquarters of the Resident. In 1942, the two offices of Resident of Mysore and Chief Commissioner of Coorg were separated and a distinguished Coorg, Dewan Bahadur Kēṭōḷira Chengappa was appointed Chief Commissioner. Below the Chief Commissioner was the Superintendent who lived in Coorg. A legislative council consisting of twenty members (fifteen elected and five nominated), presided over by the Chief Commissioner, was constituted in 1924. The council had the right to vote on the budget, move resolutions, and ask supplementary questions.

A NOTE ON SLAVERY IN COORG

567

Slavery was widely prevalent in pre-British Coorg. The slaves and agricultural labourers did most of the actual work of the farm under the supervision of their masters who held the land from the state on one of the several forms of tenure prevalent in Coorg. The number of slaves in 1834, when the British annexed Coorg, was estimated at 6,089, but we do not know whether this included the slaves on the Rāja's farms (or *paṇyas*), who were variously estimated at 1,757, 1,720, 1,500, and 1,233.

Slaves were referred to as *jammada āḷu* (or '*jamma* servants'),[1] and there were two classes of slaves, one praedial, called *bhūmi jammada āḷu* (*bhūmi* = land), and the other personal, called *okkalu*

[1] It probably meant that they were slaves of the man holding land on *jamma* tenure.

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

567 The slave was a member of the master's household and a proverb compares him to one's eldest son. The master had to provide funds for the slave's wedding and have him looked after during illness and old age. On his side the slave was required to perform [702] every type of service. He was also liable to be called upon to bear arms in times of war.

The remedy at the disposal of the slave against harsh treatment was running away either to a different part of Coorg, or to cross the border into a neighbouring country. There was, of course, the risk of being pursued, but it is presumed that the slave took this extreme step only when harsh treatment made his position intolerable. Between the farmers of Kiggaṭnāḍ in the extreme south and those in Wynāḍ, however, there was an agreement by which neither followed up absconding slaves who had crossed the frontier. This usually worked in favour of Coorg, where wages were higher than in Wynāḍ, though work was correspondingly heavier. The slaves in Kiggaṭnād and Wynāḍ regularly crossed the frontier once every few years and they had masters on either side. It was very probable that these slaves belonged to one of the several tribes inhabiting the mountains of Wynāḍ, like the Yerava, Beṭṭa Kuruba, Jēnu Kuruba, and so on. They had the reputation of being absconders and thieves and idlers in comparison with Poleyas from the Kannaḍa country. Yeravas and Kurubas from Wynāḍ fetched a lower price than Poleyas in the market. In any case the price of a slave never exceeded Rs13 (about £1).

564 Slavery had a caste component. The masters invariably belonged
567 to the higher castes while the slaves belonged to very low castes. In Coorg the masters generally belonged to castes like Coorgs, Tuḷu Gauḍas, Kannaḍa Okkaligas, and Airis (smiths) while the slaves came from Untouchable castes like Poleyas, Pāleyas, and Mādigas, and tribes like Yeravas, Aḍiyas, Kuḍiyas, and Beṭṭa Kurubas, and Jēnu Kurubas. It is probable that very poor members of the high castes and castes just above the Untouchables, like the Mēdas (makers of basketry work), hired themselves out as agricultural labourers.

It has already been said that a large body of slaves worked on
● 648 the farms of the Rājas. In 1834 when the British annexed Coorg
567 there were twenty such farms producing nearly 47,000 *bhaṭṭis* of rice with about 1,757 (according to the highest estimate) slaves working on them. The British, who wanted to abolish slavery,

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

started by freeing the slaves on the royal farms, and this was later extended to include all slaves.

There was a landslide in the general economy of the country when the slaves suddenly left their masters to work on the coffee plantations. The masters then found that they were unable to cultivate all the wet land in their estate, but under the conditions of *jamma* tenure they were required to pay an assessment of five rupees per hundred *bhaṭṭis* of land on all wet land irrespective of whether it was under the plough or not. It was then that the government permitted them to sublet not more than a fourth of the wet land.[1]

[1] 'No remission of *jamma*-rent is ever made, except under extraordinary circumstances, such as the death of several members of a family, the entire destruction of property by fire or the loss of a large number of cattle. In these cases and when the produce of their lands has been very meagre, the *jamma* ryots [peasants] are allowed to pay Rs 10 per 100 *bhaṭṭis* for the quantity of land which has been cultivated, instead of *five* rupees *for the whole* farm. It is also customary, under such circumstances, or when only women and young children are left in the house to permit the whole of the *jamma* lands to be sublet on *vāra* tenure [division of the crop in equal halves between the tenant and landlord] for periods ranging from one to five years according to the particulars of each case.' Richter, op. cit., pp. 402–3.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

[P. 1]

PREFACE.

THIS Manual aims at a truthful sketch of the past history and the present physical and political position of the interesting Province of Coorg which has for the last 36 years been under the sway of the British Government.

Great changes have taken place during this period. Coorg, though for a long time a jealously guarded *imperium in imperio*, had gradually to yield to the onward march of civilization, in spite of the antagonism of its conservative Headmen. Good roads in every direction opened up this once impenetrable mountain-girt tract, and numbers of enterprising British settlers with capital and national energy have already stamped a new character upon the country. By three opposite lines the electric wire has linked Coorg with the grand net of the South-Indian telegraph and consequently with Europe and far distant America. Education is firmly and extensively established, and the administration of the country compares most favourably with that of any well-governed province in India.

By the kind permission of the Superintendent and the Chief-Commissioner of Coorg, I had access for the compilation of this Gazetteer to all the official records bearing on the subject. Amongst these I have found the "Rájéndranáma" and the "Memoir of the Coorg Survey" of great service. The former contains the history of the Coorg Rájahs from 1633 to 1808, composed under the eye of Dodda-Vírájender, the hero of Coorg history. The latter was written by Lieut. Connor of the Royal Engineers in 1817. Though drawn up under the most untoward circumstances, it exhibits a clear and comprehensive insight into the state of Coorg half a century since and reflects great credit upon the intelligence and ability of that Officer.

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4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

[P. 3]

The Coorg Country.

1. Geographical Features.

The Coorg country is formed by the summits and eastern declivities of the Western Ghats, which separate it on the south and west from the woody tracts of North Malabar (Wynád) and South Canara (Tulu); in the north and east it merges into the table-land of Mysore with the only partially, natural boundary of the rivers Kumáradhári, Hémávati and Kávéri. Its greatest length from north to south, from the river Hémávati to the Brahmagiris, extends over 60 and its greatest width from west to east, from Sampáji to Fraserpet, about 40 English miles. Geographically speaking, the whole country lies between north latitude 11° 55′ and 12° 50′, and east longitude 75° 25′ and 76° 14′. Its area comprises 1,585 square miles. Before the annexation of Coorg by the English, the limits of this little kingdom extended over a larger tract and included the two taluqs of Canara, Amra Sulya and Puttúr, comprising an area of about 580 square miles, which at the request of the inhabitants were separated from Coorg and added to the Collectorate of South Canara.

The present shape of Coorg, as represented on a map, is not unlike a baby's sock, a little contracted at the instep and with a loop at the top, by which it is suspended. In this situation the heel points north-west and the toe south-east, whilst the sole, heel and back seam are formed by the Ghats

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

231 cription might be reared on sound farming principles. As it is, the cattle of Coorg are of a mediocre breed, better in the north and east, worse in the centre and south-west. The [439] Coorgs procure their cattle partly from Mysore, partly from the annual fair at Subramanya. The ryots have generally too great a number of them, to which they cannot properly attend, and it is not to be wondered, that there is almost annually a great mortality amongst the cattle from what the Coorgs call dodda róga i. e. great disease, the cattle refusing food and being frequently purged, gantlu-kattu i. e. throat [578] swelling disease and the kálu-jwara or foot-sore disease. The increasing coffee cultivation of late years has somewhat limited the pasturage and the constant cattle trespass on coffee plantations is a cause of much vexation and loss, both to 231 planters and ryots. The Coorgs, like other Hindoos, hold the 778 cow sacred; it is a sort of sentimental veneration for the ani- 656 mal which ploughs the fields and, motherlike, gives milk; • 648 but does not prevent them from inflicting cruelty upon the sacred beast by ill use, neglect and starvation. The slaughter of kine within the limits of the Coorg Province was distinctly prohibited by General Fraser on the assumption of the administration in the following terms:

To

Lieutenant C. F. LeHARDY,

Superintendent of Coorg.

Sir,

Having ascertained, that it is highly offensive to the religious feelings of the people of Coorg, that cows or bullocks should be killed for the purpose of being used as an article of food, I request, that you will be so good as to prohibit this

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

practice throughout the whole district by any person whether European or native.

J. S. FRASER, *Lt. Col.*
and Commissioner.

Mercara, 16th January 1835.

Whether the sanction of the Government of India was obtained to this prohibition is not apparent, but the Coorgs have always, up to this time, regarded it as binding on the British Government; and, under these circumstances, we must await the dissipation by education of existing prejudices on the subject on the part of the people.

Not venerated like the cow is the bison (*Can.* kádi; Bos cavifrons) which is killed by the Coorgs without hesitation; its flesh, however, is only eaten by the lowest classes. It lives in herds throughout the thickest forests and in the highest hills, especially in Marenád and Hormalnád. The male stands nearly 6 feet high at the shoulder, but disproportionately low behind, and reaches the length of 9 feet from nose to root of tail; the tail itself is almost 3 feet long. Its hump is rather small. When young, the colour of the bison is of a dark reddish hue, which changes with age into a greyish black, the belly, legs as far as the knee-joint, breast and face being, however, of a dirty, whitish tinge. The whole body, especially the dewlap, is covered with long hair and the eyes are of a light blue colour. The horns are short and thick at the base, but gradually become thinner, leaving the tips small and sharp; they are remarkable for the symmetry of their curvature, take a fine polish and the fortunate sportsman may be proud of the trophy. The hide, which is very thick, is used for covering shields. Naturally timid and of retiring habits, preferring shady woods to open glades, except in the cooler parts of the day, the bison, when alarmed or wounded, charges headlong with mad fury his imaginary or

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

132 ment. A peculiar ulcer-disease on the limbs has lately been
[164] rather prevalent about Virajpet, which is ascribed to impoverished blood, for want of nourishing animal diet.

The account which natives of Mysore or from the Western
[727] Coast give of the climate of Coorg is not favorable. They
[648] have experience on their side. Of the large number of people, whom Tippu sent from Mysore to replace the ancient inhabitants, or who during the various wars were carried off by the Coorg Rajahs from the neighbouring countries to cultivate
[167] their lands, but few survived the change. In our days the thousands of Mysore coolies who annually emigrate to work on the Government roads or on coffee estates stand the climate much better, care being bestowed upon them and a periodical return to their homes being rendered practicable.

241 **4. Cultivation of the principal productions.**

178 Native agriculture in Coorg, as elsewhere in India, is still carried on as it was centuries ago. A system of rural economy, formed at a remote period and transmitted for ages unchanged, is not likely to be disturbed by so conservative a people, as are the Coorgs.

243 *Rice* is the staple product of Coorg. The numerous valleys throughout the land have, from ancient times, yielded an unfailing supply every year for home consumption and for exportation to the Malabar Coast. The rice-valleys are most extensive in South-Coorg, in the neighbourhood of Virajpet and in Kiggatnád, where some fields are of considerable breadth and several miles in length; but owing to the surrounding low, deforested hills which yield little fertilizing detrition, the soil is of a quality inferior to those fields of the narrower valleys near the Ghats, where the ground is terraced at considerable pains, but every field large enough for the use of the plough. The lower and broader fields of a

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

lion mouthed shape, marked with purple-violet stripes in the centre. The numerous angular black seeds are closely packed in oval trivalvular capsules of a yellowish white colour and, if bruised, have a pungent aromatic taste. On this account and for their cordial, stimulant properties they are much in use as an agreeable spice and as a cough and vomiting allaying medicine. 249 [263] [757]

The capsules ripen in September or October, when the crop is gathered and being the first, is dedicated to the deity and called Déva-cottu (God's gift). A full harvest, however, is collected only in the fourth year and the plants may continue to yield a good crop for seven successive years, when on their decline they are reinvigorated by the felling of another tree on the top of them. According to the number of fruit-bearing racemes on one stem, which amount from one to four, the crop is estimated as a quarter, half, three quarters and a full crop. The perennial stem of the full grown plant is erect, jointed and from 6 to 9 feet high and enveloped in the sheaths of the 1 to 2 feet long lanceolate leaves. [782]

The yearly gathering of the cardamoms is attended with much hardship, especially when the gardens are not in Umales, i. e. hills near the úru or village, but far away in the Gademales. The high and sharp edged hill-grass is in October infested by innumerable leeches and poisonous snakes.

The cardamom gatherers, consisting of a party of Coorgs with their coolies of the Páleya, Kudiya, Yerava and Kuraba caste, (the Holeyas are not permitted to set their foot on those grounds) first set up a camp near the garden. A hut thatched with the long hill-grass is erected. At night a fire is kindled and the men sleep around it. Early in the morning they are at their work. One party clears the ground of weeds, the other cuts the fruit branches. Each man gathers a good load into his leafy basket formed of the Netti-mara and returns To The hut before Sunset. [648] [415] [824]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

16
634

Localities.	Births in 1869-70	Deaths in 1869-70	Population on 31st March 1870
Mercara taluq	200	263	11,697
Padinalknád taluq . .	598	460	20,303
Yedenalknád taluq . .	373	219	14,153
Kiggatnád taluq . . .	529	263	17,774
Nanjarájpatna taluq .	471	388	23,163
Yélusávirashíme taluq	392	348	18,979
Mahadeopet or Mercara	149	119	3,859
Virajenderpet	12	58	3,024
Total.	2,724	2,118	112,952

162 Separating the Coorgs from the Hindoos and classifying the remainder of the inhabitants according to their religion, the distribution of the above population stands thus:

Coorgs	24,585
Hindoos	80,934
Mahomedans	5,774
Christians	1,659
Total.	112,952

161 It is said, that before the time of the tyrannical Mahomedan
• 648 despots in Mysore, Coorg was much more densely inhabited. During 1760 and 1799 more than half of its population either perished or was carried away into captivity and after the fall of Seringapatam but a small part of the exculants returned to Coorg. This statement is corroborated by the fact, that in the Southeast of Coorg there are still many deserted farms grown over with dense jungle, and there are here and there traces of former villages and little towns. The Coorg tribe which in the time of the Rajahs scarcely numbered more than 5000

7 [Errata: This should read "exiles," See corrigenda, Cat. 116, p. 493 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

or 6000 armed men, has during the long period of peace and prosperity under the British Government considerably increased and may now be estimated at about 30,000 souls.

2. PERSONAL APPEARANCE, OCCUPATION AND GENERAL CHARACTER OF THE COORGS.

The Coorgs, or Kodagas as they are properly called, are the principal tribe of the country and from time immemorial the lords of the soil. For the last two centuries they are known as a compact body of mountaineers who resemble more a Scotch clan than a Hindu caste. In the Hindu scale they are Sudras and not pork-eating "Bastard Kchetrias," as some mocking Brahmins would have it; but it ought to be the pride of the Coorgs to discard the notion of caste altogether, which in fact does not apply to them, and to stand upon their own merits as "Kodagas", the remarkable mountain clan of Coorg. Reserving an enquiry into their origin for the historical part, I would only remark, that the Coorgs of the present day are as distinct from the Malayálam and Canarese people on the western coast, as they are from the Mysoreans in the north and east, though their peculiarities are to some extent allied to the habits of the one as well as to those of the other race, and even their language is but a mixture of the Dravidian tongues.

Look at a group of Coorgs of the better class by the side of some Mysoreans or people from the western coast. The difference is striking. The Coorgs are tall, muscular, broad chested, strong limbed and swift-footed. Men of 6 feet and above are not uncommon. Their features are regular, often distinguished by an aquiline nose and finely chiselled lips set off by a well trimmed mustache which in the "gala-mishe" terminates in a broad volute as worn by their Rajahs and men

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

the house or by a visiting neighbour whether male or female with great respect. The young man lays aside whatever burdens his hands, puts off his shoes and with folded hands first raised to the forehead, bows down and touches the feet of his senior, who lays his hand on the young man's head pronouncing a blessing, when the youth rises and repeats the ceremony to others.

The Coorgs are a hardy race and bear with fortitude a great deal of hardship, especially during the monsoon, whilst engaged with their rice cultivation. Exposed to wet and cold and often prostrate with fever, they soon regain their strength and old men and women of 70 or 80 years are not uncommon amongst them.

In the times of their Rajahs, during their wars with the Mysoreans and Malabars and in their marauding expeditions the Coorgs proved themselves brave soldiers and were dreaded for their fierce intrepidity; but their strength lay especially in their mountain fastnesses and behind the shelter of their native woods and the formidable breastworks extending for miles along the crests of hills. Since they have come under the rule of the British Government their warlike spirit has found no scope; but they are still a brave and manly race, who in time of need would doubtless stand by their new rulers with devoted loyalty. At the hunt of the tiger, the bison or the elephant no true Coorg shirks the dangerous sport; but with nerve and coolness and wary cunning he will dodge the advancing beast and with keen eye and steady hand fire at him at close quarters.

The intellectual and moral faculties of the Coorgs have for ages been neglected, and consequently up to the present day they are both ignorant and superstitious. The worship of demons and of departed spirits has usurped among them the worship of God. Charms and sorceries abound all over the country. Disease among men and cattle is readily ascribed to the Curses and witchcraft of enemies.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

cribed to the curses and witchcrafts of enemies. The dead are supposed to trouble the living and to demand sacrifices and other atonements. Many of the Coorgs, though they may despise their old superstitions and neglect their idols, come to believe in nothing but money. The cruel despotism of their Rajahs engendered dissimulation, falsehood and treachery, and lying and deception, bribery and conspiracy are now often enough practised to ruin an opponent and to advance self-interest. The name of the Coorgs is still feared by their neighbours, who look upon them as proud, irritable and revengeful men, and such popular estimations of the character of a neighbouring race are seldom without some foundation. It still may happen, that the head of a Coorg house on his dying bed will solemnly charge his sons to seek vengeance on his personal enemies, a bequest which occasions calamitous feuds between succeeding generations.

The Coorgs have hitherto been an unlettered people. The Rajahs, themselves without education, did nothing for the instruction of their subjects. Even the English Government has for many years hardly attempted systematically to raise them in intelligence and character. Only lately most praiseworthy efforts have been made to satisfy the awakened popular desire for education in Coorg, and the provisions made have already borne good fruit in supplying Government with a body of well trained officials, though education is still in its first stage of development.

The public morality of the Coorgs is controlled by a council of elders called "Takka-mukyasteru", who are the moral censors and managers of social affairs, without however any magisterial power from Government. This institution dates from the Rajahs' time and is hereditary in certain families. The authority of the village Takkas extends over offences against social customs, attendance at public feasts and proper conduct during the same, drunkenness and adultery.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

"If I killed this pattern of righteousness, my sins could never be forgiven," he says to himself. He declares to the cow, that she may return in safety to her calf and her herd, takes a desperate leap high into the air, and falls down dead before the good cow. This is the Coorg lay of the cow, consisting of one hundred and odd verses.

b. The Huttari-feast.

The Huttari-feast is held in honor of the annual rice-harvest. The name is derived from the Malayálam Pudi-ari, new rice, and by the rules of Coorg grammar transformed into Huttari. The festival occurs in the month of Scorpio which succeeds Libra. The day of the Coorg-festival depends upon the day fixed by the Malayálam Astrologers for the celebration of the New-rice-festival in the month of Leo. The Malayálam festival takes place two months before that of Coorg, because the rice on the coast ripens two months earlier. If the Malayálam festival of the First-fruits fall upon the first day of the Simha-másа, that of Coorg is held on the first day of Vrishchika-másа; if the Malayálam festival be on the second day of that month, the Coorg holidays commence on the second day of this month, and so on. (Simha-másа corresponds to our September—October, Vrishchika-másа to our November—December.)

The Huttari is the great national festival of the Coorgs and of the Holeyas. It is a heathenish Christmas season, a sort of Saturnalia. The real holidays are only seven in number, but both Coorgs and Holeyas, who stand in an ancient and intimate relation to each other, generally add two or three more days of feasting and merry-making to the great week. On this occasion, as well as on the great Kávéri-day, Brahmins are in no way wanted. Nor could they well officiate in a Coorg kitchen on the Kávéri-day, or preside over the pork-and-brandy-feasts in the merry days of Huttari.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

754 782 692 Superintendent, who has to get out of the difficulty as best he may. By the Panchâyat's self-constituted authority the wizard, or the person who has employed sorcery against his enemy, must promise to abstain in future; and in many cases reparation of some kind or other is made. In the days of the Rajahs such crimes were often punished with death. The British Government cannot, of course, follow the precedent. By a matter of fact order (No. 32 of 1858) from the Honorable Court of Directors to the Government of India: "Such "an offence as sorcery ought not to be recognised by any "British tribunal. If a pretended sorcerer is accused of "really injurious practices against the person or property of "any one, he shall be tried for these practices and if found "guilty punished accordingly and not for sorcery. The pre-"tended exercise of supernatural powers should be in itself "an offence and should be punished as a form of Fraud."

754 787 648 [683]

d. Substitutes for human sacrifices and other peculiar rites.

782 173 [776] As among other Dravidian mountain-tribes, so also in Coorg, tradition relates, that human sacrifices were offered in former times, to secure favour[1] of their *Gráma-Dévatas: Máriamma*, *Durga* and *Bhadra-Káli*, the tutelary goddesses of the Sakti-line, who are supposed to protect the villages or nâds from all evil influences. In Kirindádu and Koninchéri-gráma in Katiednád, once in three years, in December and June, a human sacrifice used to be brought to Bhadra-Káli and during the offering by the Pánikas the people exclaimed "Alamma!" (álu-amma i. e. a man oh mother!) Once a devotee shouted: "Alallamma, ádu!" i. e. "not a man, oh mother, a goat," and since that time a he-goat without blemish has been sacrificed. Similarly in Bellúr in Távaligherri-múrnád of Kiggatnád-taluq once a year by turns from each house a man was sacrificed by cutting off his head at the temple; but

[1] [Errata: This should read "The favour". See Corrigenda, Cat. 116, p. 473 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

795 They seem
to have been of a rude character like the priests of ancient
174 Britain and Germany, untractable and disinclined to adopt
793 foreign culture. But the subtilty of the Brahmins gradually
[179] instilled into their minds some priestly notions which made them aspire after superior sanctity by adopting the sacred cord and a brahminical diet. It is said, that Timmappeyah, a Havige-Brahmin, and brother-in-law of the late Rajah, who died in 1868, as Karnika or Treasurer, gained such an influence over the Amma-Codagas, that many of them resolved upon laying aside the Coorg costume and imitating the Brahmins in dress and diet. There are even men amongst the Coorgs who under brahminical influence strive after some sort of sanctity by abstaining from the use of liquors and meat diet and by advancing brahminical interests. Brahminism in Coorg, which found no favour with the Rajahs, appears to be in the ascendency under the liberal patronage of the British Government. If it were not for the rich stipends, drawn from Government by the brahminical institutions in Mercara and Táwunád, their present existence would be more than doubtful. Left to the support of the Coorgs alone, they would long ago have succumbed to starvation, for the essential Coorg customs and religious practices can have little in common with Brahminism. There are old Coorgs who never once went to the Tale-Káveri játre or had Brahmins perform any ceremony for them in their houses. All their lifetime they could do very well without them. Now the Brahmins find their staunchest supporters chiefly in Kiggatnád taluq and generally amongst the middle-aged Coorgs, and amongst such families whose reception by and assimilation with the Coorg-clan dates back to but recent generations. With them Brahmins are in requisition on many occasions. At the birth
[844] of a Coorg child, they ceremoniously purify the defiled house
[783] by sprinkling holy water within and without, for which they receive a gift in rice. At the Coorg wedding the Pújári of
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4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

211 figures are in grotesque attitudes, but remarkably well grouped
532 and closely resemble the sculptured reliefs of Halibeed.
172 In the [illegible] compartment there is occasionally a lamp and a Linga both on pedestals, and these insignia, together with the Basavas in the third frame, evidently denote the heroes as Linga worshippers and aliens from the present Coorgs, who know nothing about them; the Canarese Gaudas, in whose countries they are chiefly found, claim them as relics of their ancestors and annually present before these stones offerings of cakes and fruit. The dresses of all the figures represented are not in the Coorg but in the costume of Hindus of the scantiest clothing. Col. Wilks in his *History of Mysore* Vol. I. p. 15. explains the sculptured representations in the [1795] three compartments thus: "The lowest describes the battle in which the hero was slain; the centre compartment represents him in the act of being conveyed to heaven between two celestial nymphs: in the uppermost he has arrived at the regions of bliss and is delineated as seated before the peculiar emblem of his religion—generally the lingum—for the practice of erecting monuments seems chiefly to belong to the sect of Siva."

211 In north and north-east Coorg similar stones, but with
178 simple and coarse sculptural figures are still erected by re-
766 lations of influential men who met with a violent death or were carried away by small-pox and cholera.

211 With the Coorgs it is the custom, to keep images of men
769 and women in Coorg costume chased in silver-plates in the *Keimatta*, which is a small square building near the house, in remembrance of their ancestors whose departed spirits are [326] there annually worshipped. These plates which are of little artistic merit are made by the country goldsmiths. Near the [1175] *Kannana house*, on that fine hill slope opposite the Central [648] School in Mercara, there is a stone-slab with a picture in relief of a Coorg warrior. The stone is erected in the paddy

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

fields in remembrance of the (Dalavai) military chief *Kannana Doddeya*, who fell in an engagement with the forces of Hyder Ali near Kájúr-Bágalu in North Coorg in 1767. Before setting out on this expedition he said to the king Muddarájah: "I have twice returned from defeating the Ma-"homedans and made Salam to the Rájah, but this time I shall "not return." The celebrated Coorg hero Appáchoo Mandana fell in the same battle. When, after the death of Hyder Ali, Tippu Sultan invaded Coorg, he burnt Kannana's house and hanged 24 members of his family, and the ruins are still visible. A silver plate 3 inches by 2 inches large, with a relief picture similar to that on the stone is preserved by the family in honour of their renowned ancestor.

Shásana-kallu. In some localities viz. in the temple yard at Bhágamandala, in the dévastána at Pálúr, in the ruined temple in Nallúr in Hatgatnád of Kiggatnád-taluq and at the Central School in Mercara (brought from Fraserpet) there are large stone-slabs of granite with inscriptions in peculiar characters that resemble the oldest forms of the Dravidian alphabets, but have not yet been deciphered. They are supposed to be *Shásana-kallu* i. e. memorial stones or records of Government grants. Their inscriptions might perhaps throw some light on the early history of the places in which the stones have been found. In the Mercara Treasury there are three copper plates 8 inches by 3 each, held together by a copper ring, the ends of which are united by a seal representing an elephant about one inch in length from head to tail. The 2 outer plates are inscribed on one side only, the inner plate on both sides. The inscription which numbers 1304 letters seems to be "old Kanada, but many of the letters strikingly resembling Lat and old Pali forms," according to a statement by the Bombay Asiatic Society. The text is said to relate to a grant of land to certain Mysore Brahmins in the villages of Uyambal and Badaneguppe. The date corresponds

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

years (from 1687-1736) war-trenches (Cadangas) already existed to which he added new ones, as the passage in the Rájéndranáma states: "He caused ditches and trenches, etc. "to be dug all over the Coorg kingdom, erected frontier "gates, etc. repaired all the *war-trenches* within the country and "thus fortified the Principality of Coorg."

These Cadangas stretch over hills, woods and comparatively flat countries for miles and miles, at some places branching off in various directions or encircling hill tops. In the Méndalanád they show a great conformity and are broad and deep, the lower side of the ditch facing the open country, but in Kiggatnád they are of smaller dimensions. As stated in the preceding quotation they were "*war-trenches*," but it is more than probable, that at the same time they formed at least to some extent also the boundaries between different nádu. In their conflicts with Hyder Ali and Tippu Sultan, the Coorg Rájas strengthened these works, established Ukadas or guard-houses wherever a road or pathway intersected them, every opening being faced with rough stone-walls and even in the last campaign at the taking of Coorg in 1834 the Cadangas proved no contemptible obstacle to the advance of the English troops.

Other remains of defensive works in Coorg are the *Fort at Mercara*, the *Fort ruins at Fraserpet*, *Beppunád*, *Bhágumandala* and *Palupáre*.

Mercara Fort is still in pretty good preservation, but of little strategical value, as it is commanded by hills all round within short range of cannon. The Fortress was originally built by Muddarája Vodeya in 1680 or thereabout, and then consisted probably of mud walls, but it was rebuilt with stone by Tippu Sultan, who called it "Jaffarabad," and it was held by his generals till 1790, when Jaffar Ali Beg evacuated the place and left it with all its guns and ammunition to the Rája, Dodda-Virájender. It simply consists of a rampart

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

rrated, as well as Malayálam influence on Coorg superstition, points to a settlement of Malayálam immigrants, and it is not unlikely, that in the days of the formidable Bellála dynasty, which was, or pretended to be, of the Záda branch of the Rájputs, a military settlement was effected in Coorg, as the Bellála Rájahs held sway over the whole of Karnata together with Malabar, the Tamil country and part of Telingana. When this kingdom was subverted by the Mléchchhas or Mussulmans about A. D. 1310 or 11, under Káfur, the western provinces and Coorg amongst them seem to have escaped the ravages of the conquerors, but ten years later Khusru was sent to complete the work of destruction; it is, however, supposed that the expedition extended only to Coorg (vide Elphinstone's and Marshman's Histories of India). This Mussulman conquest in the Deccan was of short duration. In 1336 already their possessions passed into the hands of the Vijayanagara kingdom and there can be little doubt, but that Coorg was included amongst its dominions, perhaps as an outlying neglected and wild jungle district, at least there are no records whatever in token of an early state of civilization. Col. Wilks in his History of Mysore Vol. II. p. 103 states, that the Coorgs are conjectured "to be descended from the conquering army of the Cadumba kings," whose capital was Banawási, in the southeast corner of the present Soonda or Sóde district of North-Canara. On what evidence this conjecture is based, he does not explain. It points, however, to the same conclusion, that a military settlement of some branch of the neighbouring ruling dynasties was effected in Coorg and this opinion is also supported by the Kávéri-Purána in its account of *Matsyadésha*, the puránic name of Coorg, as already stated. After the battle of Tálicóta in January 1565, the monarchy of Vijayanagara and with it the Hindu power of Southern India were broken and the country fell into the hands of petty princes or of those insurgent officers of

4: Richter M, G-5 (ca. 1856-1870)1870 AW5 Coorg AW5

the old government since so well known as Zemindars or Polygars.

Up to this time the little Coorg country seems to have been of no political importance. Its chiefs, called Náyakas, ruled over their small Kómbus (districts), levied taxes within their dominions, which they guarded by boundary and defensive ditches (the Cadangas) and to assert and maintain their self-constituted importance they engaged in frequent feuds amongst themselves. The Keimatta or ancestral monument of the Achu-Náyaka of Anjigheri-nád in Kiggatnád taluq is still in good preservation. The family was exterminated about 60 years ago. Of the Beppunád chiefs the name of Utta Náyaka of the Arméri house is still in popular remembrance. In Padinalknád the name of Karanembán, the chief at Bhágamandala is mentioned with veneration. There may have been more Náyakas, and very likely one over each of the 12 Kómbus or districts, but the names of their houses are no longer known.

According to the Ráya Paddhati in Dr. Francis Buchanan's "Journey from Madras through Mysore etc." vol. III. p. 125, one of the chief Polygars, who on the decline of Vijayanagara assumed independence, was Sadásiva, the son of the Gauda of Kilidi or Ikeri. Being endowed with a government comprising Guty, Bárakuru, and Mangalúru, his name was changed into Sadásiva-Ráya-Náyaka and he and his descendants, who were styled Rájas of Kilidi or Ikeri, possessed the government for 203 years (from 1559-60 to 1762-63 A. D.)

From intelligent Coorgs I have learnt, that during the reign of this neighbouring dynasty an Ikeri prince came to Coorg, and settled in Hálerinád. At first he assumed the pious garb of a Jangam or Lingaite priest and as such gained a considerable influence over the people of the surrounding Náds. When feeling sure of his position, he imposed upon

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

when feeling sure of his position, he imposed upon his followers instead of the voluntary Dhúli-batta (dusty-grain) a regular tax of one and a half butty of rice and nine annas eight pies in cash per house per annum. His next step was to call upon the people, in alternate parties to guard his dwelling on the Háleri farm. These watchmen were called *Chaudigara*, a name ever afterwards retained for the Coorg Rájahs' troops. Having openly declared himself and being acknowledged by his adherents ruler of Háleri and of the surrounding Náds, the Padinalknád Karanemkán Náyaka also submitted and so did the others under the condition, that they should receive three-fourths of the revenue and pay one-fourth to the Háleri chief. His increasing power soon threatened the safety of the Coorg Náyakas, who at last were put to death and the whole country brought under the Háleri government.

That the Coorg Rájahs were aliens to the country is evident from the fact, that they were Lingaites, whilst the Coorgs maintained their own crude form of demon- and ancestor-worship and rarely joined the Shivácháries. These are most numerous in north-east Coorg where the people are closely allied with the Mysoreans, and where the influence of the Rájahs was naturally greatest. Again in Padinalknád the Malayálam element seems to be predominant, whilst in Táwnnád, Bengnnád and Surlabimuttanád the Tulu Gaudas and Bants make their influence felt. If a further proof were required to show that the Coorgs are a mixed race, I need only mention, that besides the striking difference in features and colour of the Coorgs, varying between the Caucasian and Mongolian physiognomy and between a fair and dark skin, the house-names also of many Coorg families clearly point to Mysore, Tamil, Malayálam or Tulu origin. Even within the memory of the present generation strangers were received by and incorporated with the Coorgs. There is now a dispute pending about six families in Kiggatnád, who ten years

4; Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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ago were, by the Head-Sheristadar Nanchappa, received as Coorgs, but after his death were expelled from the clan by the rest of the Coorg people. The settlement of the dispute will perhaps be only a matter of time, but not of intrinsic caste spirit which as such is inconsistent with the notorious Coorg practice of assimilating cognate tribes into one clan, and with the fact, that during the Seringapatam captivity of thousands of Coorg families by Tippu Sultan, most of them were forcibly made Mussulmans and, though on the return to their country, they abjured Islam, the very process of circumcision deprived them of their previous caste—in a brahminical sense—and rendered that of their descendents defective. The renown of the Coorgs lies certainly not in the purity and antiquity of their genealogy, but in the union and strength of so many discordant elements into one compact body or clan, that bravely fought on every occasion of danger for the honour and safety of their adopted country, whether under the leadership of their own Náyakas or their alien Rájahs, and there can be no doubt that they would in time of need, with equal loyalty rally round the standard of their English Rulers!

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To the question, how such a conglomerate of divers tribes could have been formed into an almost homogenous body, I would reply, that what might perhaps have been impossible amongst a civilized and politically powerful state, was a comparatively easy process in a small uncivilized and secluded hill-country, which, seldom influenced by the politics of its more powerful neighbours, and in blissful ignorance undisturbed by subtle religious disputes, vented its savage strength in intestine feuds, till the despotic hand of the alien usurper subjected the turbulent chiefs, and united them and their adherents in deadly combat against common foes or for marauding expeditions. Their defeats as well as their achievements originated and strengthened national sympathies which time matured into a healthy spirit of clanship, that asserted

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

itself the stronger, the narrower its local limits were confined, and the less it came into civilizing contact with surrounding nations. With the ascendancy of the Ikeri princes in Coorg, who spoke Canarese, this language became the written official medium and counteracted the Malayálam influence; but, however great the latter may have been through the intellectual superiority of the Malayálam people over the savage Coorg mountaineers, who dreaded their supposed supernatural powers, it never laid a beneficial hold on the Coorg mind by imparting the means of acquiring knowledge in the Malayálam tongue. It is true the horoscopes which the Kanyas wrote and still write for the Coorgs are in the Malayálam language, but they are unintelligible to the Coorgs. Thus it was left to the Coorg Rájahs of the Ikeri house to mould or rather to disfigure the Coorg mind into the character in which the English found it on their assumption of the Government in 1834; that it was of the most pitiable description, we have enough evidence to adduce: Lieut. Connor describes thus the condition of the people under Lingarája—and the picture applies equally well to the times of his predecessor and of the late Rájah—: "The chief of Codagu exercises an authority, that knows no restraint. He shares in common with the gods, the homage of the people and a more than ordinary portion of eastern humiliation is observed towards him; he is approached with a reverence due alone to the deity and addressed with all the servility fear could yield, or despotism claim; in his presence, in which no subject dare be seated or indeed within the precincts of his fort, the subject clasps his hands as in the act of prayer—the last sign of slavish vassalage—; and he is accosted in a language quite correspondent with this suppliant attitude; his subjects know no duty more imperious than attending to his mandates, which received with veneration are executed with singular precision, and his projects of whatever nature seconded without enquiry; nor would the

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Though fully alive to their material interests, the town-people have little desire for or perhaps little faith in education after European fashion. They seem to be quite content with the knowledge of their bazaar-routine. Every Monday there is market, hence the name of the place. (Sómawára=Monday.) 632 [871] [443]

The place is greatly in want of a travellers' bangalow, for which a beautiful site could be obtained near the lodge of the road-overseer. The country about Sómawárpet is very picturesque, especially towards Shanthally, the Mukribetta with a flourishing coffee-plantation at its foot, and the rocks that enclose the Honammana tank. vide p. 15. On the summit of these rocks "Cairns" in excellent preservation have lately been found. [485] [133] [245] [172]

Yélusávirashíme-taluq occupies the northermost part of Coorg. It is a narrow strip of land, about 22 miles in length and 4 in width. Its total area comprises only 91 square miles; yet it contains in its three Hoblis, 168 villages and a population of 17,766 souls, of whom 17,623 are Hindus, 41 Mussulmans, and 98 Native Christians. There are no Coorgs in this taluq; the inhabitants are of the same class as the agricultural population in the adjoining taluq of Hassan. There is a striking contrast between the ryots of Yélusávirashíme and those of Central Coorg. Whilst the latter are well and warmly dressed, comfortably housed and abundantly fed, the former appear very poor and miserable, covered as they are only with a black coarse camlet. They are timid, credulous and submissive to the authority of the Patéls, who find them patient sheep for fleecing, but the Patéls with their connexions are noted as exceedingly litigious amongst themselves and rather troublesome to the Government in times past. The country was wrested from Mysore by the Coorg Rájah, Dodda-Vírappa, who died in 1736, and partakes of the natural features of the Manjarabad district. It is hilly, and some mountains, as the Málimbi and the Uru-nduvé (village-jungles) 635 [131] [162] [648] [133]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

695 671 177 caused to interchange Farigh khati and a Rázináma shall be taken from them.

74. Whenever a case is investigated by a Panchâyat, and an award is passed, if one of the parties refused to abide by it, he shall be asked to explain the reason and if he has reason to suppose, that undue means have been used to bias the Panchâyat or that the decision was partial, he shall be required to produce evidence to that effect and give a written obligation, binding himself to pay such penalty as the Sirkar may be pleased to direct, in the event of his assertions proving false. If this circumstance happens at the Kacheri of a Párapatiagár, he shall forward the proceedings together with the witnesses to prove the corruption of the Panchâyat to the Subadár, and if it should happen at the Kacheri of the latter, the Subadár shall send them to the Daryáft-Kacheri.

75. But in cases where the party, refusing to abide by the decision of the Panchâyat fails to bring forward witnesses to prove his allegation, the award shall be carried into effect.

628 671 177 694 76. In cases where a suit is preferred against an individual who is not subject to the jurisdiction of either the Párapatiagár or the Subadár of the nád or taluq, where the complainant is residing, the Párapatiagár or Subadár shall request by a letter the officer in authority at the place, where the defendant may be residing, to send him in order to answer the complaint, preferred against him. The same rule is applicable to cases where witnesses may be residing within another jurisdiction.

● 648 671 177 694 77. In cases where either the defendant or witnesses may be residing in another country, the district-servants are to report the circumstance to the Huzur, which will take measures by writing to the European Officer in authority at that place, either to cause the personal attendance of such defendant or witnesses or to obtain their defence or evidence respectively in writing as may seem to him advisable.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

671 177 766 admit of the corpse being burnt, it shall be caused to be thrown into a river.

53. In case where a ryot, or a chetty or a merchant die, 671 177 429 768 leaving young children, whether boys or girls, the Subadár or the Párapatiagárs shall make over the property of the deceased to his nearest relations, and after the children attain their majority, the property shall be caused to be made over to them. But in defect of relations, the Gauda or the headman of the village shall be directed to take charge of the property and bring up the children. An inventary of the property shall be taken, one copy of which shall be kept by the Patél and the other entered in the Dufters. The expense attending the education, maintenance or marriage of the children, shall be deducted from the property."

● 648 [671] Coorg being a non-regulation province, these simple rules sufficed for many years for the judicial administration of the country, wielded by the able officers, by whom Coorg had the good fortune successively to be ruled. On Col. Fraser leaving Coorg in October 1834 to be "Resident of Mysore," Capt. Le Hardy was appointed "*Superintendent of Coorg*," the first of a line of 15 Superintendents up to date and all, with the exception of two, military officers of the Madras Army. Col. Fraser transferred to Capt. Le Hardy "the civil charge and administration of the District" and when the former became Resident of Travancore and Cochin in 1836, and Col.—afterwards General Sir—Mark Cubbon C. B. succeeded him as Commissioner of the Government of the territories of His Highness the Rájah of Mysore and "*Commissioner of the affairs of Coorg*," the Superintendent's relative position remained unchanged down to the present day.

Sir Mark Cubbon, in whom India saw a noble type of the English gentleman, ruled Mysore and Coorg for a quarter of a century with great ability, vigour and judgment. Of his

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

merits as a ruler, the Marquis of Dalhousie has borne a high and honorable testimony in a despatch, dated Fort William, 7th February 1856, which, however, is too long for us to quote. The administrative genius of Sir Mark Cubbon's successor, L. Bowring Esq., C. S. I., asserted itself in a different manner and shone in a peculiar light. With critical acumen and administrative skill of a high order he penetrated, analysed and reformed every branch of the existing administration and placed it on a level with the most advanced systems of modern Government in India. He left India for good in March 1870, highly esteemed and deeply regretted by the natives of Mysore and Coorg.

With the settlement of European Planters in Coorg during the last ten years the admission of pleaders into the Courts and the more elaborate and refined system of judicature consequent to the introduction into the province of the Indian Penal Code in 1861, the Criminal Procedure Code in 1862, the Indian Stamp Act in 1862, the Registration Act in 1865, the Indian Succession Act in 1865, the Criminal High Court Act in 1865, the Forest Act in 1866, and others, the establishment of a better constituted description of Courts became necessary.

Before the 1st December 1868 the Civil and Criminal Courts in Coorg were thus constituted:

The *Subaddr's Court.* Each of the six taluqs was presided over by a Subadár exercising both civil and criminal jurisdiction. In addition to these were two Petta- or Town-Subadárs—formerly called Kotwals—stationed at the two principal towns of Mercara and Virájenderpet, who were vested with the same powers as the former. The civil jurisdiction of the Subadár extended to Rs. 200, and their criminal powers were those of a Sub-Magistrate of the Second Class. These officials were assisted in their revenue, magisterial and police duties by 24 Párapatiagárs, 13 of whom had been in-

† [Errata: This should read "Ten years, the." See Corrigenda, Cat. 116, P. 494 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

634 vested, from time to time, according as they had been con-
635 sidered qualified and competent to exercise the same, with
692 criminal powers equivalent with those of the Subadárs, but
177 they did not exercise any civil jurisdiction.

The *Daryáft-Kacheri* was in so far modified, that it was
692 composed of a Moktasir (native judge) and four Panchayatdárs
177 who were selected by rotation from among the most intelligent
693 of the various classes of the people and who received an allowance of a rupee a head per day for such days as the Court actually was sitting. It exercised original civil jurisdiction in suits, the value of which ranged from Rs. 200 to 3,000, and had appellate jurisdiction over the decisions passed by the Taluq-Subadárs. This institution which had a certain amount of time honored prestige amongst the Coorgs, was somewhat anomalous and exceptional in its character when compared with the system of judicature in force in the other parts of Her Majesty's territories.

In the *Assistant Superintendents' Courts*, presided over respectively by a Native and an Englishman, the former exercised the powers of a Sub-Magistrate, the latter had been vested with the full powers of a Magistrate.

In the *Superintendent's Court*, the Superintendent of Coorg exercised original jurisdiction in civil matters extending from Rs. 3000 to any amount and was the Magistrate of the District. Appeals from the decisions passed by the Daryáft-Kacheri were made to him.

● 648 A *Sessions Court* was established by vesting the Superin-
692 tendent of the Ashtagrám division of Mysore, with which
177 Coorg had been incorporated for a short time (Nov. 1862—July 1863) with the powers of a Sessions Judge in disposing of cases, with which, as Assistant Sessions Judge under Act XV of 1862 the Superintendent was incompetent to deal. Though this was a somewhat inconvenient arrangement, yet it pleased the Coorgs better than the annexation of their country to

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Mysore, against which measure they strongly protested, being greatly averse to any subordination to the Brahmin officials of Mysore on their immediate frontier. 692 177 [648]

The *Court of the Judicial Commissioner* was highest appellate Court, and exercised control over the judicial administration of the province in all its branches. Sentences of death passed by the Superintendent of Ashtagrám as Sessions Judge in Coorg, required the confirmation of the Judicial Commissioner. This office was first instituted in 1856 by the Supreme Government.

With the 1st December 1868 the Coorg Courts' Act XXV of 1868 came into operation. Its primary object was to settle and define the jurisdiction of the various civil and criminal functionaries in Coorg and the immediate occasion for it arose, when the two Assistants were appointed, whose powers it was necessary to determine. As a necessary consequence the Daryáft-Kacheri was abrogated, its last judge being the first Coorg pupil of the Central School in 1856, Colavanda Cariappah, now Subadár of Mercara taluq. 692 671 177

The civil jurisdiction conferred by the Act on Officers of various classes is limited as follows:

Subadárs of the 2nd class may determine suits to the value of	Rs.	100.
Subadárs of the the 1st class	„	300.
Assistant Superintendent of the 2nd class .	„	1000.
Assistant Superintendent of the 1st class . .	„	3000.
The Superintendent of Coorg without limit.		

The Chief Commissioner may invest any Párapatiagár or Naib-Subadár with power to try certain kinds of suits for money or moveable property not exceeding in value Rs. 50. Appeals lie from the Subadárs to the Assistant Superintendents; from the Assistants to the Superintendent of Coorg; and from the Superintendent to the Judicial Commissioner. Special appeals lie from the decisions of the Superintendent

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

and when the produce of their lands has been very meagre, the Jamma-ryots are allowed to pay Rs. 10 per 100 butties *for the quantity of land which has been cultivated*, instead of *five* rupees *for the whole farm*. It is also customary, under such circumstances, or when only women and young children are left in the house, to permit the whole of the Jamma-lands to be sublet on vára-tenure (division of the crop in equal halves between the tenant and landlord) for periods ranging from 1 to 5 years according to the particulars of each case. On being invested with the proprietary right to a farm, the Jamma-ryot has to pay a donation of Rs. 10 per 100 butties called "Nuzur Kánike," in 3 yearly instalments, and a fee of Rs. one termed the "Gatti-Jamma fee," on taking possession of the land. On the same terms a Jamma-ryot may claim as much available land, as he may like to cultivate, provided he takes an entire farm, failing which his Jamma-rent is doubled for the additional portion. He likewise may also resign his Jamma-land or Government may, for good reasons, resume it. When invested with the land, by the Superintendent of Coorg, a formula is spoken, intimating, that the holder has received the hereditary right to the land on the feudal conditions laid down, and at the same time a handful of the soil of the land he has applied for is given to him. Similarly when resigning land, the Jamma-ryot lays down before the Superintendent a handful of the soil as a sign of his relinquishment of all rights to the land. Except with the consent of the Government Jamma-land cannot be alienated and is never marketable, nor can it be mortgaged.

A Jamma-farm consists of from 10 to 1,500 butties of wet land, according to the extent of soil susceptible of cultivation and from ancient times it had an apportioned number of slaves as "glebae adscripti." These became liberated under the British Government, but for many years their freedom was merely nominal and the economy of the Coorg houses

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423 remained undisturbed. But the subsequent settlement of
567 British planters rudely disturbed the dormant slave-question
648 to the great inconvenience and loss of the Coorgs. Many slaves ran away from their masters who, unable to compete with the Planters' cash-payments, had no means of cultivating their farms. Government, though earnestly appealed to by
423 the Coorgs, could not restore their slaves. The Coorgs then
427 prayed, that they might be allowed, to sublet their Jamma-
648 lands. The question with its various bearings was an important one both in the interest of Government and that of the Jamma-ryots. But the difficulty seems to have been judiciously and satisfactorily solved by Mr. Bowring, the late Chief Commissioner. It was decided, that one quarter of the entire holdings only should be allowed to be sublet on vára and that amongst the new tenants preferential claim should be given

1st to the holder of the farm,
2nd to the proprietor of the adjoining farm,
3rd to the cultivators of the same village,

so that, whilst the subletting Jamma-ryot is not relieved of his feudal obligation to Government, his more powerful or opulent neighbour has to contend against these preferential claimants.

651 That the measure affords relief to the ryots is proved by
423 the fact, that on the 1st April 1870 73 Jamma-ryots had
427 availed themselves of the boon to the extent of 12,642¼ butties of land. At the same time 112 ryots were allowed, on the plea of distress, to sublet Jumma-land amounting to 24,751¼ butties. It is assumed, that the expenses connected with the cultivation of 100 butties of wet land, when the ryot uses his own bullocks, amount to about 71 per cent of the whole out-turn, the land-tax on the holding is Rs. 5 per 100 butties, to which house-tax, Dhúli-paddy and other items, which bring up the total taxation to about 9 per cent, have

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423 651 per cent and their profits, after deducting all expenses, hardly exceed 7 per cent in good seasons.

Excepting old men and boys in both cases, the number of Ságu-ryots is nearly double that of Jamma-ryots, amounting to 13,500 of whom the greatest number are Gaudas viz. 3654, and next Holeyas, viz. 3605. There are only 40 Coorgs holding land on Ságu-tenure.

423 643 ● 648 [567] It may here be stated, that the late Rájah's twenty farms, called Panyas, which on the assumption of Coorg by the British in 1834 amounted to 46,872½ butties of land with 168 predial and 1055 disposable slaves were, at the recommendation of the Devána, divided into the original vargas (farms) and disposed of like all other land held on Ságu-tenure, the predial slaves remaining attached to such estates as they belonged to and the others were entrusted to the care of respectable ryots, who were required to maintain them on the same terms as ordinary labourers, paying them the same rate of hire, demanding their attendance only during working hours, and especially allowing them the entire management and control of their family affairs and the settlement of their children's marriages. Some of the Panyas were allotted on Jódi tenure to religious establishments.

311 651 423 *Waste land*, now taken up for cultivation, is chiefly held on Ságu-tenure. Considering, however, the difficulty and expense of reclaiming waste land for wet cultivation, Government has sanctioned a certain progressive scale of taxation, according to the number of years, such farms have been lying waste. Thus land lain waste for 5-10 years, if brought under cultivation, pays one-fourth of the assessment the first year, half the second, three-quarter the third and the full amount of tax the fourth year. Besides this graduated assessment, for land left uncultivated from

10 to 15 years one year's assessment is remitted,
15 „ 25 „ two „ „ „

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oppressive. Government has therefore been addressed by the Association to relieve the distress of the Planters by reducing the assessment to eight annas per acre on the whole area, instead of two rupees. 657 423 245

The total revenue from coffee assessment amounted for 1869-70 to Rs. 89,942—1—5 against Rs. 91,251—12—5 for the year previous.

With regard to the *disposal* of *waste lands* the following Rules have been framed by Government: 648 656 423 425

I. Waste lands in which no rights of private proprietorship, or exclusive occupancy exist, and which may not be reserved as hereinafter (Rule XVIII) provided, may, until further notice, be sold under the following rules.

II. Applications for land under these rules, shall be addressed to the Superintendent of Coorg, and shall comprise the following particulars:—

a) The estimated area of the lot applied for.

b) The situation of the lot and its boundaries as accurately as can be stated.

III. No lot shall exceed 500 acres. Within the limits of towns, the maximum extent of a lot shall be 10 acres. But any person may apply for several contiguous lots, each not exceeding the above limits.

IV. Every lot shall be compact and shall include no more than one tract of land, capable of being surrounded by a ring fence, and when the lot touches a public road, the length of the road frontage shall not exceed one half of the depth of the lot.

V. No lot shall be sold until the area has been estimated by the Taluq authorities. Before a title-deed is granted the lot shall be surveyed by the Government Surveyors.

VI. If on receipt of an application under Rule II, the Superintendent has reason to believe, that the lot applied for is saleable under these Rules, he shall call upon the applicant to deposit with him the estimated cost of surveying the lot and of marking it out with boundary marks, unless the land has been already surveyed and demarkated. The Superintendent will refund to the depositor any portion of his deposit which may not be actually expended in the survey and demarkation, and the depositor shall pay any deficiency.

VII. If the applicant fails to deposit the sum required under Rule VI within six weeks from the date of demand, his application shall be null and void.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

648 656 423 425

VIII. On receipt of the deposit required under Rule VI, the Superintendent shall, as soon as possible, cause the area of the land applied for to be estimated by the Taluq authorities. He shall then advertise the lot for sale on a given day, to be fixed as to admit of the notice, required in Rule IX, being given.

IX. The advertisement shall be in English and in Canarese, and shall specify the locality, extent and boundaries of the lot, the annual assessment, and the place, time and conditions of sale. It shall be posted for three months at least on the land itself, as well as in the neighbouring villages, in the Offices of the Superintendent and the Subadár of the Taluq and the nearest Post Office. The Superintendent shall at his discretion fix the time and place of sale and may alter both, if necessary, provided that not less than 14 days' notice be publicly given of every such alteration, and that no land be sold, until it has been advertised, as aforesaid, for three full months at least.

X. The Superintendent shall send written notice of the place and time of sale, as also of any alteration under the provisions of Rule IX to the applicant; but no sale shall be disturbed in consequence of the nonreceipt of such notice or delayed in consequence of the nonappearance of the applicant.

XI. An applicant withdrawing his application prior to the sale of the lot, will be entitled to the refund of so much only of his deposit under Rule VI, as may not have been expended. If it should prove that the lot is not saleable under these Rules, the applicant must still pay the expense attendant on ascertaining the estimated area under Rule VIII.

XII. On the withdrawal of an application, it shall be discretional with the Superintendent to proceed with the sale of the lot or not, as he considers best for the public interests.

XIII. The upset price shall in all cases be two rupees an acre, to include all survey expenses. If the original applicant be the purchaser, he shall receive credit for his deposit in payment; otherwise the amount of deposit shall be paid to him at once from the sale proceed.

XIV. If, before the time of sale, no claim of private proprietorship, or of exclusive occupancy or of any other right incompatible with the sale of the lot under these Rules be preferred, the lot shall as advertised be put up to auction and sold to the highest bidder above the upset price, subject to an annual assessment after four years from 1st May in the year of sale of one rupee an acre, and after nine years of two rupees an acre on the whole area.

XV. The successful bidder shall, immediately on the sale being declared, pay down 10 per cent of the price and the residue of the purchase money

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

shall be paid in full within 30 days. The sale shall be conducted under and subject to the following conditions of sale:— 648 656 423 425

XVI. 1. The highest bidder above the upset price shall be the purchaser of the lot, and if any dispute arise between two or more bidders at the same price, the lot shall immediately be put up again at the last preceding undisputed bidding and resold.

2. If the purchaser shall pay to the said Superintendent the residue of his purchase money, he shall thereupon be placed in possession of the lot pending survey.

3. All persons desirous of becoming purchasers are to satisfy themselves as to the identity and correct description and the estimated area and boundaries of the lot, previous to the sale; as by having the lot knocked down to him, the purchaser thereof shall be held to have waived all objections to any mistakes that may afterwards appear to have been made in the description of the lot, as well as to any other error whatever in the particulars of the property.

4. If the purchase shall not be completed by the thirtieth day from the day of sale, the purchaser shall pay to the Superintendent interest at the rate of 12 Rs. per cent per annum; on the remainder of his purchase money from the day of sale until the purchase shall be completed without prejudice nevertheless, to the right of resale reserved by the fifth condition, if not paid within one year.

5. If the purchaser shall neglect or refuse to comply with the above conditions, or any of them, his deposit money shall be forfeited and retained by Government, and the Government shall be at liberty to resell the lot either by public auction or private contract, without the necessity of previously tendering a conveyance to the purchaser at the present sale, who shall so neglect or refuse as and for liquidated damages.

XVII. If before the time of sale a claim of private proprietorship, or of exclusive occupancy or of any other right incompatible with the sale of the land under these Rules, shall be preferred to the lot or any part of it, the Superintendent shall postpone the sale of the lot until such claim shall be disposed of in due course of law.

XVIII. Reserves of grazing and forest land, of land for the growth of firewood, for building sites, and for land required for other special purposes, are not to be sold under these Rules without the express sanction of the Government.

XIX. As soon as the actual area of the lot purchased has been ascertained by survey, a grant shall be made to the purchaser (provided he shall have paid his purchase money in full) in the form hereto annexed and marked

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

● 648 656 423 425 A. Should the actual area as ascertained by survey be more than $\frac{1}{10}$ less than the area as estimated before the sale, the purchaser shall be refunded a proportionate part of his purchase money in respect of such deficiency beyond $\frac{1}{10}$. Should the actual area be more than $\frac{1}{10}$ in excess of the area as estimated, such excess beyond $\frac{1}{10}$ shall revert to Government, and the purchaser shall forthwith yield up possession thereof.

XX. The annual assessment on lands sold under these Rules, may at any time be redeemed by the owner, by payment of a sum equal to 25 times the annual assessment of two rupees an acre on the whole area, and the lands so redeemed shall thereafter be for ever free from all demand on the part of the State on account of land revenue. On payment of the redemption money, the owner of the land shall be furnished with a deed in the form annexed to these Rules and marked B.

XXI. Arrears of annual assessment shall be recoverable in the same manner as arrears of Ryotwári-land-revenue are, or may be recoverable by the law for the time being in force in Coorg.

XXII. Lands sold or redeemed under these Rules, shall continue subject to all general taxes and local rates payable by law or custom.

XXIII. The existing and customary rights of Government, of other proprietors, and of the public in existing roads and paths and in streams running through or bounding lands sold under these Rules, are reserved and in no way affected by the sale of such lands under these Rules.

XXIV. Nothing contained in these Rules shall be held to debar the Government from granting waste land on Puttah, Cowle, or otherwise at their discretion as heretofore.

FORM A. (1).

By this deed made the _____ day of ____ between the Secretary of State for India in Council of the one part, and A. B. of _____ of the other part, in consideration of the purchase money or sum of Rs. _____ duly paid by the said A. B.

The said Secretary of State hereby grants to the said A. B., his heirs, representatives and assigns, the parcel of Government land situated in the village of ____ in _____ of the _____ taluq in the District of Coorg and included within the following boundaries: _____

Excepting and always reserving out of the said grant, to the said Secretary of State in Council, his successors and assigns, all such timber growing or to grow on the said land as by any rule or decision of the Government Forest Department for the time being, and from time to time, shall be determined or declared to belong to Government.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

And it is hereby declared, and the said A. B. for himself, his heirs, representatives and assigns, hereby agrees that the Government revenue assessed on and hereafter payable in respect of the said land is as follows: From the 1st May 18— to 30th April 18— no assessment. From the 1st May 18— to 30th April 18— annually one rupee per acre on the whole area. From 1st May 18— two rupees annually per acre on the whole area. 648 656 423 425

And that this grant shall not in any way affect the rights of the Government of any adjoining proprietor in respect to any road or stream running through or bounding any part of the said land, and that the said A. B., his heirs, representatives and assigns shall not cultivate any of the land within 5 yards of a public road, nor destroy any brushwood or grass forming a natural fringe or revetement to any road, nor dam up or contract any waterway made by the Public Works Department, and also shall and will at all times hereafter maintain in good repair at his and their own cost, the boundary marks of the said land erected by the Government Surveyor.

Signed, sealed, and delivered by the Commissioner for the Affairs of Coorg for and on behalf of the said Secretary of State and by the said A. B. The day and year first above written.

FORM A. (2.)

The same throughout as Form A. (1); instead of the third paragraph, however, beginning with: "And it is hereby declared etc." the following is substituted:

"Which said parcel of land shall henceforth be held by the said A. B. his heirs, representatives and assigns, freed and discharged from all claim in respect of Government revenue".

FORM B.

By this deed made the.... day of ____ between the Secretary of State for India in Council of the one part, and A. B. of the other part, in consideration of Rupees____duly paid by the said A. B., the said Secretary of State hereby absolutely and freely releases to the said A. B., his heirs, representatives and assigns, all Government land revenue hereafter accruing for or in respect of the parcel of land situate in the village of____in the taluq ____ and comprised within the following boundaries, (give the survey boundaries) and such parcel of land shall henceforth for ever be held by the said A. B., his heirs, representatives and assigns, free of any Government rent.

Signed, sealed, etc. as in Form A.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

● 648 656 423 425 The Registration of these Assurances according to Act XVI of 1864 appears not to be much appreciated by the natives, who shrewdly remark, that, if the Chief Commissioner's signature to their title-deeds cannot assure their validity unless registered by a local Official, what is the good at all of these documents; in fact they do not seem to care for them and are likewise prejudiced against the obligatory registration of their Jamma-sannads.

651 423 245 *Amended Rules for carrying out the substitution of an acreage on Coffee lands for the Halut or excise duty.*

I. Surveyed estates, held free since 1st May 1860 are liable to be assessed at one rupee an acre on the whole area from the 1st May 1864.

II. Unsurveyed estates held free since 1st May 1860 to be assessed according to the proprietors' estimated area subject to adjustment of rent, if more or less than $\frac{1}{10}$ difference on the survey reaching them.

III. All Government unassessed lands granted for Coffee cultivation, whether cultivated or waste, to count for assessment from date of grant, or the land to be given up and the grant resigned.

IV. Every Coffee holding on Government Cardamom land of which the Cardamom rent has ceased to be paid, will count for assessment at one rupee an acre on the whole area from the 1st May in that year when the rent ceased.

V. Cardamom plots taken up for Coffee cultivation but still waste, and paying rent to Government annually until expiration of lease in 1865-66, will be assessed at one rupee an acre on the whole area from the first May 1866 or lapse to Government on that date.

[249] VI. Cardamom plots wholly cultivated will be assessed (as if on the fifth year) from the year on which Cardamom rent ceased to be paid.

VII. All lands now liable to assessment will be charged upon the estimated area in acres, as returned last year, unless corrected by the tenants at time of assessment, which in each case will be subject to adjustment on survey.

VIII. In all cases of adjustment of rent, whether to credit of Government or the tenant, to take place from the first instalment of rent due after the land has been surveyed.

IX. In all cases when the survey papers and title-deed are ready for

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655 654 185 The Assistant Conservator in charge of the department is under the general control of the Superintendent of Coorg and in fact his Revenue Forest Officer, but departmentally he is a third Assistant to the Conservator of Forests in Mysore. His functions hitherto have been the inspection of and report on those forests which were applied for by coffee planters, the inspection and working of reserved forests, the cultivation of tree-nurseries and the superintendence of the collection and sale of sandalwood and forest produce, the latter comprising resin, pepper, tamarind, soapnut, gallnut, bees' wax and areca nut. The forest receipts in 1869-70 amounted to Rs. 92,668—1—6 and are thus accounted for:

[651]

1. Timber	Rs.	13,645—15—11.
2. Sandalwood . .	„	45,027—14— 3.
3. Forest produce .	„	1,198— 1— 2.
4. Cardamoms . .	„	32,796— 2— 2.
		92,668— 1— 6.

c. *Revenue Survey.*

654 ● 648 In the time of Lingarája, from October 1815 to October 1817, a topographical survey of Coorg, which then also comprised the two taluqs Puttúr and Sulya, was completed by Lieut. Connor at the request of the Rájah. To judge from the "Memoir of the Codugu Survey," written by him, and his beautifully executed map on a scale of one mile to an inch, Lieut. Connor's task, accomplished in so short a time, is a giant's work and a lasting memorial of his energy and high professional skill. On an area of 2,165 square miles, then far more densely wooded than at the present time, he made no less than 118 triangulations, ascertained and measured 732 boundary stations and took the bearing and distance of 454 villages from fixed trigonometrical points; and on his map, every plot of cultivated land was carefully laid down.

1 A

1 A [Errata: This should read "one inch to a mile". See corrigenda, Cat. 116, p. 999 — Ann Nst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

The extensive cultivation of coffee and the consequent acreage-assessment rendered a Revenue-survey necessary and the Field-establishment organised in 1863 under the superintendence in succession of Mr. Plumb, Lieut. W. Freeth and Lieut. R. M. Clerk has ever since been at work. A detailed revenue survey of thousands of petty holdings is, however, a far more laborious and tedious task than a topographical survey, and consequently requires much more time. As a beginning of a new topographical survey of Coorg, Horurndrokkalnád in Mercara-talu: has been completed by Lieut. Freeth, and the work is continued by Lieut. Clerk along with the revenue survey. The reasons given for the delay in completing the operations of the survey are the reduction of the establishment, interruptions from heavy monsoons, subordinates being prostrated with fever etc. added to the incorrectness of the data upon which calculations were based.

654 648 651

The mapping of the field-work is executed in the Madras Central Office.

Memo. shewing the number of estates surveyed, mapped etc. from the commencement of Survey in 1863 up to 31st March 1870.

Estates Surveyed.	European.		Native.		No. of estates mapped.	No. of estates lithographed.	Remarks.
	No.	Area in acres.	No.	Area in acres.			
2365	168	64809	2197	29496	1592	1164	Horur-ndrokkalnád topographically surveyed and mapped—Area 20856 acres, at a cost of Rs. 2075 or 1 As. 7 P. per acre.

There are still about 21 European and 1,753 native estates to be surveyed. The cost to the Planter of surveying

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

his estate has been fixed by Government at the rate of three annas per acre.

d. Abkári.

Abkári, or the revenue derived from the manufacture or sale of intoxicating liquors and drugs, has, in spite of the best intentioned repressive measures of Government, proved a very expansive financial source, showing an increase of revenue since 1834, which indicates a most lamentable rate of consumption of spirituous liquors in so small a country:

Abkári revenue.

In 1834-35	Rs. 4,445.	In 1854-55	Rs. 20,022.
„ 1839-40	„ 17,409.	„ 1858-59	„ 32,266.
„ 1844-45	„ 15,646.	„ 1864-65	„ 140,491.
„ 1849-50	„ 25,983.	„ 1869-70	„ 75,146.

A Government Distillery having been erected at Fraserpet and rented to licensed contractors who within its walls manufacture arrack of a certain strength and pay for the monopoly a still-head-duty; it is assumed, that no other native liquor is produced in the country; but there can be no doubt, that many ryots distil a superior article from rice for feasts and home-consumption in general; this practice is, of course, interdicted and punishable, but who dares to denounce trespassers!

In the Rájahs' times a few people only knew the secret of distilling rice-brandy, and drinking was kept down by rules enforced in Coorg fashion, besides, it was dangerous in those days to get drunk; for if, according to the ancient adage "In vino veritas," there is truth in a bottle of wine, there must be a great deal of it in a bottle of brandy! Words spoken in an unguarded moment, if conveyed to head-quarters by one of the numerous channels of espionage, might cost the man his tongue, nose or head. There is no such fear now before the

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

● 648 491 653 Coorg is crossed by two trunk-roads from east to west and from north to south, intersecting each other at Mercara, and by a branch-road near Vírájpet the western and eastern highroads are connected.

Previous to the occupation of the country by the British in 1834, the roads were in a primitive state, wholly impracticable for wheeled carriges and scarcely less so for bullocks, it having been part of the policy of the Rájahs, to render their country as little accessible as possible, from an idea common to the mountaineers in all parts of the world, that the chance of invasion and conquest was thereby diminished. For the same reason some of the more direct and practicable lines, leading to Mercara were shut up and travelling by them prohibited.

The *Eastern trunk-road* from Mysore enters Coorg at Fraserpet, where it crosses the Kávéri, which is spanned by a fine masonry bridge of 7 arches and 516 feet in length. The part of the line between Fraserpet and Mercara is 19¼ miles in length and was commenced in January 1835 and completed in 1837 by a detachment of Sappers under Capt. Underwood, Lieuts. Rundall, Doria and Fast. The Kávéri-bridge, however, was built in 1846-48 by Capt. Ch. J. Green with the material of the dismantled Fort at Fraserpet. It bears the inscription: "The Most Noble George Marquis of Tweeddale, Governor of Madras, Major-General Mark Cubbon Commissioner of Mysore. Fraserpet Bridge. The first stone of this bridge was laid on the 1st day of January 1846 by Capt. W. G. Onslow, Superintendent of Coorg and it was opened to public traffic on the 12th day of May 1848. Charles James Green, Capt. in the Madras Engineers, Architect."

[4 85] To break the distance of 19¼ miles, there is a Traveller's Bangalow at Suntikoppa, 9 miles from Mercara. The elevated situation is pretty, but the present condition of the Bangalow wretched.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

The upper portion of this road near Mercara has in several places too steep a gradient and should, as the Chief Engineer proposes, be reconstructed. The *Sampáji-Ghat* or the line from Mercara towards Mangalore, which, however, ought to be called "*Fast's Ghat*" in honor to the professional skill of the young Engineer Officer who planned and executed this great work and who fell a victim to jungle-fever, was commenced after the monsoon in 1837 and offered considerable engineering difficulties, as it followed for many a mile through dense jungle. It is for the most part very direct; the soil is generally good and, except in two places, so gentle is the slope down the Ghat of 19¼ miles in length, that for bandy traffic it offers no difficulty. Between the 9th and 10th miles only the gradient for a very short distance is as much as 1 in 12 and 1 in 6 or 7. The total fall in the first 15 miles of this Ghat is about 2900 feet, which gives 1 in 37 for the whole line. From the foot of the Ghat to Sampáji, 4¼ miles, the fall is only 55 feet. The cost of cutting out the roadway of these 19¼ miles, including the removal of rocks, trees, etc. but without bridges amounted to about 3500 Rs. per mile, exclusive of the pay of the Sappers and cost of tools. Whithin a short time the cost of the road was more than covered by the increase of the Salt Revenue on the coast, whilst the easy access to a market gave stimulus to the agriculture of Coorg and with the advent of coffee-planters, whose extensive estates line both sides of the road, its importance became invaluable. 648 491 653

The stages on this road from Mercara are: 6 miles to Madyanád, 14 to Sampáji, 13¼ to Sulya, 11 to Káu, 10¼ to Puttúr, 15 to Pánemangalore, 7 to Feringapet and 9 to Mangalore with a Traveller's Bangalow at each stage and all in healthy localities except that at Sampáji. 491 [485]

The road from Cannanore into Coorg through the Periambády Ghat and the Anachaukur road were finished some twelve years later, chiefly for military purposes. The line [653]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

5. POST OFFICE AND TELEGRAPHS.

Besides the regular postal service with Offices at Mercara and Vírájpet, there is a local post called Anché, originally established by the Rájahs and still principally used for official communication between the district functionaries and the heads of departments, who are exempt from postage, but it is open also to the public both for letters and packages on the same terms as the Queen's Post. By its means 160,999 letters, etc. have been despatched in 1869-70, whilst the Queen's Post at the two offices transmitted 147,309 letters, etc. over the three lines, Mercara—Mysore,—Cannanore,—Mangalore. For the Anché-tappál there are five lines: 205

1.	from Mercara to	Fraserpet	20	miles.
2.	" "	Kiggatnád	35	"
3.	" "	Kodlipet	46	"
4.	" "	Nálkanád	20	"
5.	" "	Madyanád	5	"

In localities away from these lines postal communication is very imperfect and public business much impeded and often seriously inconvenienced.

Mercara has lately become the Head-quarters of the Malabar Coast Division of the *Government Telegraph Department* and consequently the Bangalore, Cannanore, and Mangalore lines are here united and Mercara is brought into telegraphic communication with all parts of the civilized world. During 1869-70 1595 messages have been received and despatched, and yielded an income of Rs. 1,798—8. 655

6. MILITARY DEPARTMENT.

Considering the military services rendered by the Jammaryots in the times of the Coorg Rájahs and their martial spirit and loyalty, so often applauded by the English Government, 701 648

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

701
● 648 it may cause surprise, that no advantage has hitherto been taken of such excellent material for local military service, by organising all able-bodied men into a Coorg militia under English Officers and keeping a small body of men for short periods on duty at Mercara, instead of a Sepoy-Regiment, especially since it was the loyal Coorgs and not the Sepoys, who suppressed the insurrection anno 1837. Lately some proposal was indeed put forward to abolish Mercara as a military station, but the strategical position of the country, adjoining the foreign territory of Mysore on the one side and the Mopla inhabited districts of Madras on the other, was deemed of sufficient importance, to continue its occupation by a Regiment of Madras Native Infantry.

712 Mercara having been declared a *Military Cantonment*, (vide page 1009 Fort St. Georg Gazette 1856) the following are the specifications of bearings and distances of its boundaries.

Station.	Compass bearing.	Distance in feet.	REMARKS.
1	210°	312	Station 1. Opposite entrance to Fort. Boundary follows outer side of main road to station 5.
2	201	225	
3	174	315	
4	121	288	Station 5. Opposite the gate of the Roman Catholic Priest's house; boundary leaves the main road and ascends the hill in rear of the Roman Catholic Priest's house, skirting the compound which it leaves outside the limits, it continues to follow the crest of the range of hills overhanging the Mangalore ghat till it reaches Station 18.
5	261	150	
6	181	173	
7	126	77	
8	148	73	
9	200	374	
10	285	130	
11	275	191	
12	178	318	Station 18. A slightly elevated peak intersected by a Coorg ditch and rampart, boundary follows this ditch down the slope of the hill to the burying ground which it encloses, traversing its west and south side to station 20 and thence descending the valley in which the Lines are situated to station 21. At 890 feet it strikes the bank of a Nullah along which it continues to station 28. From 28 to 34 it runs through enclosed gardens
13	261	184	
14	218	165	
15	259	90	
16	212	163	
17	185	181	
18	285	485	
19	23	175	
20	41	215	

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

712

Station.	Compass bearing.	Distance in feet.	REMARKS.
21	9	720	and thence follows a pathway till it reaches the Artillery drivers-lines which it encloses. It here skirts the edge of a hill (from station 29) and joins a bandy-road on the borders of a semicircular excavation at station 35.
22	347	280	
23	307	315	
24	0	200	
25	324	175	
26	337	95	
27	352	250	
28	358	238	
29	39	238	
30	65°30'	188	From station 35 boundary follows the bandy-road above alluded to till it joins the main road by a zigzag path at the commencement of the causeway leading to the town at station 39.
31	103	105	
32	145	150	
33	80	128	
34	51	27	
35	41	172	From station 39 boundary follows the outer side of the main road to the north corner of the Artillery bullock shed compound; it then turns to the south enclosing the main road at station 42, continues along its outer edges as before till it terminates at station 1.
36	81	78	
37	99	90	
38	70	240	
39	105	220	
40	77	310	
41	166	265	
42	201	340	

(Signed:) A. CUPPAGE, Lt. Col.
Comdg. Mercara.

Mercara,
26th Sept. 1856.

G. M. MARTIN,
Offg. Supt. of Coorg.

True Copy.

(Signed:) H. O'CONNELL Capt.
Ag. Dy. A. Qr. Mr. Genl. of the Army.

7. MEDICAL DEPARTMENT.

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The requirements of the Military and Civil service in Coorg render the presence of a Medical Officer indispensable; it has been even proposed, to constitute Mercara into a separate charge of a Civil Surgeon, but Government thought the Military Doctor sufficient for all the wants of the station, considering probably, that the European settlers in the pro-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

657 vince should make their own arrangements, a supposition
648 which has proved impracticable, as there is not enough re-
657 munerative work for a private practitioner. Besides the Mi-
648 litary Hospital there is a Civil Dispensary; but it does not
743 receive that ready support from the wealthier natives, which would render so needful and benevolent an institution a more comfortable asylum for the sick poor.

There seems to be a more charitable spirit in Vírájpet, where Ráyanna Shetti, a merchant, has undertaken to erect and maintain a similar institution and Government granted a native medical subordinate for its charge. At the Mercara Dispensary 4,787 patients were aided during 1869-70 at a cost of Rs. 4,484, towards which Government contributed Rs. 2,916, whilst the private subscriptions and donations amounted only to Rs. 897.

657 Vaccination is attended to by two native vaccinators each
751 at Rs. 15 pay per mensem, under the medical officer's con-
164 trol, but, though the Coorgs at least are very anxious to have their children vaccinated, the operations seem not to be very successful and small-pox remains still a much dreaded epidemic.

657 To accord to the natives of Coorg a readier access to
648 medical aid, it has been proposed to educate a few Coorg lads for the medical profession, to practise hereafter, either as subordinates in the Civil department, or independently as "Native Doctors," and there is every prospect that the scheme will be carried out.

132 About the climate of Coorg and its influence upon human health vide p. 85 ff.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

872 established at Vírájpet, Kiggatnád and Fraserpet with a total of 245 pupils are to serve a double purpose. Being affiliated to the Central School, they form for the younger children in the distant Náds convenient seminaries to learn near home the elements of English and in time supply the Central School with a better prepared class of scholars, who will at once join the third form. With the opening of two more Schools at Padynálkanád and Kodlipet, each taluq will have an English School. The teachers, with one exception are pupils of the Central School.

658 The *Central School at Mercara* gradually advanced to its
● 648 present position, the first decisive step having been taken in
873 1862, when the Coorg Headmen petitioned Government for assistance. A copy of their Petition will show both the earnestness of the Coorgs and the extent of the scheme:—

From the Headmen of Coorg

To

Capt. JOHN CAMPBELL,

Superintendent of Coorg.

Sir,

We, the undersigned Headmen of Coorg, being the representatives of our countrymen, beg most respectfully to lay before you what is now uppermost in our minds and what appears to us of the greatest importance for the welfare of our people. If our humble petition should meet with your favourable consideration and approval, we would further beg you, to convey our wishes to the Chief Commissioner of Mysore and Coorg, J. Bowring Esq., with such recommendations and improvements as you may deem proper.

Though the noble[1] generosity of the late lamented Chief Commissioner, General Sir Mark Cubbon, K. C. B., the blessing of education has been extended to us six years ago, though we did not appreciate it then, as we do now. Our minds were darkened and full of prejudice as to its possible effect; but the influence of the established English School at Mercara, its steady progress and the temperate, judicious and devoted manner in which it has been carried on for the last six years, have disarmed all our fears and we earnestly desire, that all our children should be benefitted by the instruction there given. The great influx of European settlers into our country makes the

[1] [Errata: this should read "Through the the noble." see Corrigenda, Cat. 116, P. 494 -- Ed.]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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education of our children appear to our minds doubly necessary, since our own ignorance renders our intercourse with the Planters difficult and disadvantageous to us.

The peculiar circumstance, however, that Mercara, though the capital of the province, contains but a few Coorg-houses, enables only a limited number of Coorg boys to attend the school. To remedy this disadvantage, we have resolved to collect a sum of money amongst ourselves sufficient to build and endow a boarding house for about 100 boys.

The Coorg officials and the Pensioners (vide p. 365) are ready to contribute half a month's pay, which together with the subscriptions of the Coorg farmers will amount to about Rs. 6,000. This is all we can do at present; but we earnestly desire, that also our daughters should receive some education and for them we would have to build a similar house.

The question now arises, where to build the houses. Certainly near the School. The present English School, however, is on a slope of the hill on which the Fort is built and within military limits, it is enclosed by two roads, the compound belonging to it very small and in the vicinity no suitable spot available. The school-house itself, which was originally the Rájahs' elephant's stable and had afterwards been turned into a travellers' Bangalow, has no suitable arrangements for schoolrooms and does not admit of an increased number of scholars. It was the generous gift of Sir Mark Cubbon for the school and has answered its purpose very well for the beginning, but now it is too small and larger premises are required.

We therfore most humbly beg, that Government may give us a helping hand to carry out our plans. We propose to have all the School buildings required within the same compound and under the eye of the resident Principal, and for this purpose no other spot in Mercara seems to us in every respect more suitable than the site of the old palace. It is central, spacious and healthy. The few remaining walls would yield some building material and the foundations might serve for the new school-house with the Principal's dwelling; the compound would afford an extensive playground and gymnasium and enough room for a garden, to be cultivated by our children. We beg that this piece of ground be granted to us for this purpose.

We estimate the cost of the school-house, the Principal's dwelling, the boarding house and out-houses, the gymnastic apparatus and the laying out of the garden at about Rs. 20,000; towards which we bind ourselves to collect Rs. 6,000; the sale of the present school-house may yield Rs. 3,000 and if Government would grant the rest, we should feel deeply grateful.

Mr. Richter, the Principal of the English School, who has conducted it for the last six years and won our entire confidence, has not only given the

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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first impulse to this movement, but also declared himself with his esteemed partner most willing, to carry out the proposed plans and since both have hitherto acted as father and mother towards our children, we have not the least hesitation in confiding them also for the future to their parental care; the inner arrangements of the boarding houses, however, will be managed by our own people.

On the proposed site our Rájahs built a palace for the sole accommodation of their English friends during their visits at Mercara, whom they hospitably entertained and amused with all the wild sports of our native country (vide p. 297 ff.); how much nobler would be the task of our present benevolent Rulers, if on the ruins of the same palace they assisted us in erecting the desired buildings for the accommodation of our sons and daughters and entertained them in the halls of wisdom and knowledge with sublimer sport than the wild jungles of Coorg could furnish; and while even these palace ruins are in some degree honorable to our late Rájahs, we are fully convinced, that the new buildings will be a more lasting and brighter memorial to the honor of the paternal Government of India!

From the kind interest, which we rejoice to hear, the present Chief Commissioner enterthins towards us and especially in educational matters, we have great hopes of a favourable result of this Petition.

Assuring Government of our heartfelt gratitude for received favors and of our devoted loyalty, we subscribe ourselves

Sir,

&c. &c. &c.

Mercara, 26th August 1862. 65 Signatures.

In transmitting the Petition to the Secretary to the Chief Commissioner, Capt. J. A. Campbell remarked:—

"I have the greatest satisfaction in being the medium of bringing this most interesting movement on the part of the people of Coorg to the notice of Government, and I beg to bear my testimony to the genuineness of the feeling expressed in this petition, both as regards the earnestness of the people to progress in knowledge, their readiness to make sacrifices in the cause, and the esteem in which they hold the present Headmaster and his wife, to whom they have already given so much of their confidence."

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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The Petition was forwarded by the Chief Commissioner to the Secretary to the Government of India, accompanied by the following letter:—

Sir,

I have particular pleasure in submitting to His Excellency the Viceroy and Governor General in Council, the accompanying copy of a letter from the Officiating Superintendent of Coorg together with a request, which may be deemed a national one, on the part of the Coorg people to be admitted to those benefits of education which others in more favoured positions have already received.

There is a genuineness of expression about this address, which I beg to send in original, that, I feel assured, will secure the hearty approval of the Government of India. It has probably rarely happened in India that a whole race has come forward in this manner, putting aside traditional prejudices, to meet half way the earnest wish of their Rulers, that they should educate themselves, and it is especially remarkable among mountaineers in this country, as the hill races are generally far below those of the plains in their acquisition of knowledge.

I have informed the Officiating Superintendent of Coorg, that I would lose no time in laying the address before His Excellency in Council, and that I feel convinced, that the Government will receive with peculiar pleasure the spontaneous expression of the good will borne by the Coorg race towards their Rulers.

In respect to the site solicited, there is no difficulty, and I have signified my assent to its being made over for the School in conformity with the existing practice in regard to building grants at Mercara.

With reference to the sum required to enable the people to carry out their wishes, I have no hesitation in soliciting that the sanction of Government may be accorded to the project being undertaken, so that the Coorgs may receive early intimation, that their earnest wish for their own enlightenment has been made known to and has been approved of by the Viceroy in Council, as the knowledge of the interest, taken in their welfare by the Head of Her Majesty's Government cannot but be an additional link to bind them to British rule. The detailed accounts required for the Budget can be estimated for in due course.

The Government of India may perhaps also be pleased to make known their approval of Mr. Richter's exertions.

I have etc. etc.

Bangalore 27th October, 1862.

(Signed) L. BOWRING,
Commissioner.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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In the extract from the Proceedings of the Right Honorable the Governor General of India in Council in the Home Department, under date 15th January 1863 after a summary of the preceding correspondence: "The Governor General in Council is pleased to sanction the grant of a sum of money not exceeding Rs. 11,000 for the purpose indicated." "His Excellency in Council also notices with approbation the exertions of Mr. Richter, the Head Master of the School in question, who is stated to have won the 'entire confidence' of the people, and to have been the means of giving the first impulse to the present movement."

Rejoiced at the good news, the Coorgs enabled Mr. Richter to set at once to work. A building committee was formed consisting of the late Superintendent, Major Martin, and the three Head-Coorg-Officials, and having received the needful instructions at Head-quarters in Bangalore, the Principal planned and executed within the next five years under the most trying difficulties the proposed buildings at an outlay of Rs. 32,548—11—7, towards which the Coorgs subscribed Rs. 9,721—15—5, the Europeans in Coorg Rs. 471, the sale of the old school-house produced Rs. 6,500 and the balance was liberally paid by the Government.

The boys' boarding-house is now being fitted up for occupation in the beginning of 1871 and the girls' boarding-house will shortly be ready too. It is being built by Colovanda Cariappah, the first Coorg pupil of the English School of 1856, and now Subadár of Mercara-taluq and always with his friend, Chepudira Soobiah, the staunchest and most liberal supporter of the cause of education amongst his people.

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The Basel Missionary Society, in whose connection Mr. Richter hitherto stood, observed with uneasiness the extraordinary educational movement in Coorg and were apprehensive of being thereby involved in responsibilities which they considered foreign to their missionary operations; they

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

797 was appointed here in 1852. The Rev. Mr. Fennell B. A. succeeded him early in 1853, and the Rev. M. O. Deane B. A. took charge in December 1866, and was followed by Rev. J. Wynch M. A. in December 1868, who left in December 1869, when the chaplancy was vacated till December 1870 and then filled by the Rev. C. H. Deane M. A.

3. THE PROTESTANT MISSION OF THE BASEL SOCIETY.

797 When the account of the reduction of Coorg arrived in
● 648 England, considerable interest was awakened in behalf of the inhabitants of the new Province, whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian missions.

General Fraser on the 10th June 1834 in a letter to Mr. McNaughton, the Secretary to the Government of India remarks:—

"There is not probably a spot of ground in all India of this limited extent capable of so much improvement as Coorg. The people appear to have little or no attachment to the debasing superstition of the country and their minds seem to me to be more open than those of any other Indians, I have seen, to be prepared for receiving the light of the Christian religion, while their intellect may be expected rapidly to expand under the influence of that education, they are themselves soliciting." The noble-hearted General offered his share of the prize-money as an endowment of a Protestant Mission and the Wesleyan and the London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found, that they could not spare men for a new Mission at a distance from their older stations, and thus a good opportunity was lost. General Fraser subse-
[871] quently established a school at Fraserpet which he endowed

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

with a sum of Rs. 300, the interest of which goes towards the teacher's pay. The school is now under Government management and incorporated with the Anglo-Vernacular School. 797 648 [871]

In the year 1834 the Basel Missionary Society commenced operations on the western coast, in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Vírájpet were now and then visited; but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a Mission, until Dr. Moegling in 1852 was in an unforeseen and singular manner led to commence the long delayed work.

Being on the point of returning to Germany to recruit his shattered health, he was visited by a Coorg man, disguised as a Sanyási, who applied for instruction in the Christian doctrine. He was an intelligent and astute Coorg and the story of his life highly interesting. Having been baptized on the 6th January 1853, Stephanas Someyah of Almanda in Beppunád, returned unexpected and unnoticed to his house. His wife received him with great joy and declared that she would live and die with him. On the following day Stephanas took formal possession of his house, and Dr. Moegling, who had accompanied him, resolved on standing by the family and becoming security to the creditors, who speedily assembled for the liquidation of the debts of the convert. Two days afterwards his neighbours and relatives drove him and his family out of their house at night and forced them to take refuge with the missionary at Vírájpet. The Superintendent enquired into the case and the Chief Commissioner, Sir Mark Cubbon, to whom the matter was referred gave the following decision:— 797 578

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Appendix I.

Statement shewing the dates of assumption of charge of the Chief Commissioners and the Superintendents of Coorg.

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Date of assumption of charge.	Names of the Chief Commissioners.
3rd March 1834	Lieut. Col. J. S. Fraser.
18th January 1836	Lieut. Col. Mark Cubbon.
1st March 1861	C. B. Saunders Esq., C. B.
21st April 1862	L. B. Bowring Esq., C. S. I.
10th September 1866	C. B. Saunders Esq., C. B.
11th November 1867	L. B. Bowring Esq., C. S. I.
21st February 1870	Col. R. J. Meade, C. S. I.
	Names of the Superintendents.
2nd September 1834	Captain C. F. Le Hardy.
11th March 1843	do. G. Haines.
2nd March 1844	do. W. C. Onslow.
7th June 1846	do. H. F. Gustard.
16th January 1855	do. G. M. Martin.
27th October 1856	Major H. F. Gustard.
31st December 1856	do. G. M. Martin.
21st June 1859	Captain H. M. Elliott.
31st December 1861	do. F. M. Mc. Hutchin.
8th March 1862	do. Tredway G. Clarke.
28th April 1862	do. J. A. Campbell.
6th May 1862	Lancelot Ricketts Esq.
5th July 1862	Captain J. A. Campbell.
17th November 1862	do. Ralph N. Taylor.
20th July 1864	William Hobart Kerr Esq., M. C. S.
3rd March 1865	Captain Robert Andrews Cole.
13th October 1865	William Hobart Kerr Esq., M. C. S.
23rd February 1866	Captain R. A. Cole.
2nd July 1869	Lieut. Edmund S. Ludlow.
6th October 1869	Captain R. A. Cole.
2nd December 1869	Major Hugh Gordon Thomson.

Appendix VIII.

STATEMENT OF THE EUROPEAN COFFEE-ESTATES IN COORG,

THEIR REPUTED PROPRIETORS AND MANAGERS IN 1870.

I. In the Mercara-taluq.

No.	Names of Estates.	Acreage.		Proprietors.	Managers.	Remarks on Estates.
		Total.	Cultivated.			
1	Aberdour	337·21	120	J. Russell	J. Russel	
2	Abyal	344	not known	Major G. M. Martin	K. Chittyanna	
3	Angaro-kolli	183·8	do.	W. U. Arbuthnot	F. H. Baker	
4	Bellátru	130·97	90	Herbert Taylor	H. Taylor	
5	Beauvoir	44·63	44·63	Rev. A. Fennell	Rev. A. Fennell	
6	Belta-male	476·70	450	do.	do.	
7	Belta-male	380·8	300	W. S. Boyd	W. Bidie	
8	Bhaktana-kotte	612·42	0	S. Jup	do.	resigned.
9	Bhima-kandi	359·58	0	Donald Stewart	J. Woodman	
10	Boykéri	80	80	H. Taylor	H. Taylor	
11	Cheppe-kád	125·86	125	J. P. Hunt	J. P. Hunt	
12	Closeburn	231·46		Major Martin and Dr. Kirkpatrick	P. Pearson	
13	Coorg-Coffee-Company	2095·46	800	Coorg-Coffee-Company	F. Rylett	
14	Culdees	1013·64	165	H. Bain	Scobie	
15	Edrington	46·71	not known	Capt. Marshall	Jagannath	
16	Fanny-vale	205·76	175	D. Stewart	J. A. Young	

4: Richter M, G-5 (ca. 1856-1870) 1870 AWS Coorg AWS

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No.	Names of Estates.	Acreage.		Proprietors.	Managers.	Remarks on Estates.
		Total.	Cultivated.			
17	Fisher	489·91	400	W. U. Arbuthnot	F. H. Baker	
18	Glen-Coorg	3013·52	400	Donald Stewart	J. Woodman	
19	Glen-more	178	132	J. P. Hunt	J. P. Hunt	
20	Hálori-kótakád	161·18	150	H. & Mangles	F. Mangles	
21	Halen-hally	467·79	100	S. G. Tipping	S. G. Tipping	
22	Herumale-nád	455·53	300	H. Mann	C. M. Grant	
23	Hordr-kótakád	369·12	150	A. C. Campbell		
24	Kadlen-kád	118·27	118	Rev. A. Fennell	Rev. A. Fennell	
25	Kagodlu-nád	174·66	174	H. Mann	J. Brewer	
26	Kánan-kád	107·80	25	J. P. Hunt		
27	Kapale-kád	184·84	180	A. C. Campbell, A. Fowler and Mr. N. A. M. Deacon	James Fowler	
28	Kára-kolli	461·72	0	late Dr. Macpherson		abandoned.
29	Kimade-male	214·13	175	H. Mann	J. Brewer	
30	Knoll	93.81		Major Martin	Major Martin	
31	Do.	40·49		do.	do.	
32	Kunni-motte	136·40	136	Henry Mann		
33	Kundalam-kolli	203·32	175	F. W. Hill		
34	Lilford	113·93	95	W. Drummond	H. Drummond	abandoned.
35	Lower Kimale	196·52		Nicol Duckworth and Co.	J. H. Young	
36	Lower Belta-male	345·8	190	W. S. Boyd	A. G. Allay	
37	Made-nád	341·13	290	H. Mann	J. W. Finlayson	
38	May-male	369·71	900	W. S. Boyd	A. Stephen	
39	Mercara-Estate	242·65	190	Mrs. A. M. Deacon, A. Campbell & J. Fowler	J. Fowler	
40	Pachanda-male	566·69	250	W. S. Boyd	A. G. Allen	

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

41	Padachi-kád	155·30	155	J. P. Hunt and J. W. Hill		
42	Pándi-mala	435·66	300	H. Mann	A. G. Aspinall	
43	Salop	299·91	220	Nicol William and Co.	F. H. Hayes	
44	Sampige-kolli	197·47	140	W. T. Drake and A. R. Alston	W. T. Drake and A. R. Alston	
45	Senti-koppa	372·50		late Dr. Macpherson		resigned.
46	Upper-kimala	488·24	280	Nicol Duckworth and Co.	J. H. Young	
47	Wóte-kolli	480·74	350	Donald Stewart	J. Russel	

II. In the Padinálknád-taluq.

1	Anupdre-kád	455·88	167	Ch. Grant and Aspinall	A. Wheeler	
2	Athamarada-Dére	204·42		J. W. Finlayson		
3	Banada-kolli	200		Nicol Duckworth and Co.		
4	Banter	864·59	170	W. U. Arbuthnot and 3 others		
5	Chetti-mala	235·76	200	J. W. Finlayson	Turner	
6	Eyenkallia-mala	200	80	W. Burnett and A. Stephen	A. Stephen	
7	Eyenkanangandi-kád	100		J. W. Finlayson		
8	Iriakutumba-mala	417·54		do.		
9	Kartha-kád	85·70	70	C. Grant and Aspinall	A. Wheeler	
10	Kutanganda-Dére	94·51		J. W. Finlayson		
11	Mechanda-Dére	94·52		do.		
12	Mukatl-kád	100		do.		
13	Padicha-mala	327·45	10	C. Grant and Aspinall	A. Wheeler	
14	Patti-mala	811·79	150	Capt. R. Taylor	Whish	
15	Thórikád	197·62	42	C. Grant and Aspinall	H. A. Wheeler	
16	Umala	283·2	150	Edg. Ludlow		
17	Waveney Valley	282·50	100	H. L. Johnstone and Brewer	J. Morgan	

4: Richter M, G-5 (ca. 1856-1870) 1870 AWS Coorg AWS

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III. In the Yedenálknád-taluq.

No.	Names of Estates.	Acreage.		Proprietors.	Managers.	Remarks on Estates.
		Total.	Cultivated.			
1	Allidpa I.	268·49	180	G. R. Evans	F. Marsden	
2	Do. II.	329·16		F. Marsden	do.	
3	Allathan-kád	580·16		D. Stewart		
4	Annadapur	96·82	25	Rev. H. A. Kaundinya	David	
5	Bari-kád	816·72	185	Marquis Viviano	W. Ross.	
6	Bookhlands	722·8		J. Tanner	Pudicombe	
7	Clutha	424·95	400	Nicol Duckworth and Co.	A. Mc. Innes	
8	Kyan-hatarutu-kád	300		G. MacGregor		waste.
9	Fairlands and Oaklands	386·3	250	J. Wright of Edinburgh	J. Chisholm	
10	Fowler	808·6		Mrs. A. M. Deneen		uncultivated.
11	Do.	300		do.		do.
12	Do.	139·95		do.		do.
13	Glen Morieton	282·81	130	James Fowler and Co.	James Fowler	
14	Glen Urquhart	211·80		James Fowler		abandoned.
15	Hanchi-betta	168·17	0	Rev. H. A. Kaundinya		resigned.
16	Handi-gutta-betta	240·60		N. Stewart		
17	Kaharádu-malo	300		Major Beddock and Mrs. Hearn		
18	Kákunda	982·29	500	Donald Stewart		
19	Kayam-kád	491·78	40	late Dr. Maxwell	C. Lawrence	
20	Kávéri-Estate	299·4	150	Kávéri-Coffee-Company	Pereira	
21	Kombu-kolli	378·61	250	W. R. Arbuthnot and J. Young		
22	Kuseheri		75	Rev. G. Richter and J. Haller	J. Haller	

4: Richter M, G-5 (ca. 1856-1870) 1870 AWS Coorg AWS

23	Methada-kâd	195·88		N. Stewart		
24	Muskalbera	141·46	50	late P. James and P. Kennedy		
25	Nalla-hâta	296·46	250	N. Stewart	W. T. Simpson	
26	Periambâdi	266·54	140	late Dr. Maxwell	W. Rose	
27	Pili-hatta	315·98	240	R. St. John Shaw	R. Shaw	
28	Polla-kâd	43·90		Donald Stewart		
29	Polla-hatta	1066·88	700	H. P. Minchin and W. R. Arbuthnot	H. P. Minchin	
30	Rockliffe	960·44		J. Stewart		
31	Rockville	151·52		F. Brown		resigned.
32	School-Plantation	301	50	Central-School-Endowment	Rev. G. Richter	
33	Siddhapur	183·70		J. P. Hunt		
34	Strathmore	1011·74	320	Nicol Duckworth and Co.	C. Macdonald	waste.
35	Tunda-hatta	387·33		H. Forman	H. R. Craig	
36	Thanir-halla	506·67		N. Stewart		
37	Woodside	509·95		D. Stewart	J. Miller	waste.
38	Wodder-halli	803·54	150	J. P. Hunt	Hobbert	
39	Yemmegundi	735·33	450	W. R. Arbuthnot and J. Young	W. Turnbull	

IV. In the Kiggatnâd-taluq.

1	Athol I.	178·96	140	J. W. Savage and		
2	Do. II.	152·64	90	H. J. Marsden	J. W. Savage	
3	Bamba-kâd	159·17	45	J. W. Hayes		
4	Beulawood	252	170	A. C. Burnett and G. Ross	A. Burnett	
5	Burnside	277·76		G. Anderson		
6	Clifton	233·70	150	Alex. Denoon	James Fowler	
7	Cluny	368·70		Cols. A. Cadell & Barrow	H. P. Drummond	
8	Cadial	114·03	100	Maj. Renton, Capt. Magrath & H. A. Ross	H. A Ross	

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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No.	Names of Estates.	Acreage. Total.	Acreage. Cultivated.	Proprietors.	Managers.	Remarks on Estates.
9	Kyguada	419·48	300	Capt. R. Taylor	F. Jaques	
10	Karia-mala	1032·99	435	H. G. Roberts, D. Rose, and D. Peebles	J. Rose	
11	Kayim-kolli	667·62	147	R. St. John Shaw	R. Shaw	
12	Kikád	106·45	80	Maj. Renton, Capt. Magrath & H. A. Rose	H. A. Rose	
13	Koko-mala	894·55	160	McGregor and J. Martin	J. L. Martin	
14	Kohári	103·62		H. P. Gordon	H. P. Horton	
15	Mathigód	488·94		D. Stewart		waste.
16	Puggadi-mala			H. J. Roberts, D. Rose and D. Peebles		
17	Paintód	1565·12	400	C. W. Dawson		
18	Poonambáru			W. V. Drummond		waste.
19	Rosemath		45	W. Rose	J. Rose	
20	Shalenkári	193·75		Nicol Duckworth and Co.		resigned.
21	Singo-mana			do.		do.
22	Sdvirabetti-kád			G. Wilson		

V. *In the Nanjarájpatna-taluq.*

1	Alle-hatte	151·18		H. A. Mangles	G. F. Deeds	
2	Battada-rási	238·84	100	Col. Cunningham and Barrett	S. Barrett	
3	Carton	378·81	200	R. P. Carr		abandoned.
4	Hamyal	1461·29	120	Campbell and Fowler		
5	Lowden valley	460·18	100	Mrs. E. Wright and W. Wright	W. Wright	
6	Kumba-kád		145	H. R. East	H. R. East	
7	Kavina-kolli	213·21	20	H. A. Mangles	G. F. Deeds	

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

● 648

/For a history of the foreign relations of the Coorg, particularly with the British Colonial Government, see category 116, pp. 236-274, 278-279, 281-312, 317-325, 328-357, 361-365./